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Autumn Is a Mark of God

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Cover—Cy LaTour

Monthly Thoughts

BY CHARLES FILLMORE

To be Used from November 1 to November 30

Illumination: I give thanks for divine wisdom. I listen and am alert to its guidance. My way is made clear.

Prosperity: I give thanks for prosperity, and it manifests in my life as abundant supply.

Healing: I give thanks for health and perfection, and they appear as wholeness of mind and body.

UNITY

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Unity

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Unfoldment

from the writings of
CHARLES FILLMORE

"UNITY claims that the Bible teaches evolution; just where is the evolution of Jesus taught?"

The evolution of Jesus was a combination of mind and body unfoldment.

The body of Jesus developed from germs planted in Mary, His mother. Science says that all stages of unfoldment from the most primitive animal to man are illustrated in the development of the human organism. So we must conclude that the body of Jesus was an unfoldment from sense to Spirit.

However, Unity teaches the evolution of both soul and body; an evolution summarized in the 1st chapter of John under the head of the unfoldment of the Word. Bible authorities say that "Word" is a poor translation of the Greek word *Logos. Logos* conveys the idea of implanted God—Mind in man—from which the perfect man logically evolves.

God is Spirit. In creation Spirit takes the form of mind, implanting itself in substance and becoming manifest as perfect man. Here is condensed in a few words what would take volumes to describe. Here are epitomized all books on physiology and evolution, mental science and psychology, religion and spiritual philosophy.

In the rocks beneath our feet are preserved the bones of mammoth creatures that have been succeeded by finer types of animal life. Here is evidence of evolution from lower to higher types of life. Anthropology teaches that the earth has been inhabited by man for at least half a million years. Many hold that the present body of man has within it natural forces that would transform it if they were released. Those who read between the lines have discovered that the Bible veils evolution in rites, ceremonies, and acts of personalities.

As all words in every language have their root in the thoughts and acts of man, so all the rites and ceremonies of religion represent man's relation to his source, God, and the development of his soul.

The two baptisms, that of John and Jesus, represent the two common steps in the growth of the soul, denial and affirmation, the dropping of the old and the laying hold of the new. This is evolution.

In totality John the Baptist represents the perfected natural man who recognizes his finality and his willingness to surrender his personality so that the superman Christ may supplant him, thus symbolizing the evolution of the soul from the personal to the spiritual.

It is essential that a clear understanding be had

of the principles involved in the transition from the natural to the spiritual, otherwise the way will be difficult.

Jesus praised John as the most perfect of those born of women—that is, of the Adam or natural man—but He explained that John even in his perfection was not to be compared with the spiritual man. He also commented on the futile efforts of those on the natural plane who attempt by will force (violence) to attain the spiritual ("kingdom of heaven").

In the process of developing out of the natural into the spiritual not only the mind but the body also is affected. The energy locked up in the cells of the physical are released and the body of flesh is transformed into a radiant body of light. This is a day-by-day transformation of the cells until the whole body is "electrified" and passes over into the fourth dimension or kingdom of the heavens. Jesus accomplished this transformation of His body and it became an electrical dynamo broadcasting life germs through our race consciousness. We are to follow Him in this transformation.

These life germs of Jesus' body form the nucleus of a new race organism for all people. All persons everywhere may partake of (eat) the radiant body (bread) of Jesus by exercising faith in Him as the great source of pure Spirit substance, sown as soul seed for the saving of humanity from sense consciousness.

Not only may one eat of this superbody substance but one may also drink through faith of His transcendent life. Such eating of His body and

drinking of His life or blood is the "Holy Communion" of which sincere Christians partake daily.

The understanding that this very intimate relation exists between Jesus and His true followers is transforming the body of thousands of Christians who formerly labored under the thought that the new body in Christ was to be attained after death.

"I am the resurrection, and the life." "If a man keep my word, he shall never see death."

When man understands that he is always right in the presence of a supermind force that is perpetually pushing him into higher states of consciousness and finer physical radiations, he cannot help co-operating with it in the divine urge toward higher things.

No man can retard this universal upward sweep of the whole creation, but in the exercise of his inherent free will man can insulate his soul and body, separate himself from it, and thus become lost in the delusions of sense. To join the Holy Spirit in its efforts to gain the attention and co-operation of all men we make it a practice to join with people of like mind in every walk of life in affirming words that bind us to the mighty moving Spirit of Christ.

Again therefore Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life.—JOHN'S NARRATIVE

This Makes Life Worth Living

BESSIE CAUGHREAN

NOT LONG AGO an elderly man with a radiance and vitality that made him outstanding admitted to me that he was all alone in the world. "I have neither sister nor brother," he said. 'My wife and I had no children. But my mother taught me something beautiful about life which I've never forgotten. She said, 'Harry, it may sometime appear that you're alone in the world. But you aren't and you never will be. God is with you always. So every night when you say your prayers, please say, 'I am not alone, for God is with me always." Then try to understand why that is true.'

"At first her words didn't make sense to me. But I knew that my mother would never tell me to do a thing unless she herself saw a reason for it. Being an only child, I had plenty of time to think about her words. Several years passed before I really understood her secret. But since then, I never have had a feeling of being alone in life."

I am sure we all know or have known men like this one, men who appear to be alone in the world, yet live as if there were something great within their own being. This something is the Christ in man. Paul tells us that Christ is our "hope and glory." It is also the light that shines in the darkness, although man is unaware of its presence. "And the light shineth in the darkness; and the darkness apprehended it not." This light warms and attracts those who come in

contact with it. When man sees this light within himself, he knows that he is never alone.

The Bible, as well as history, reveals many examples of men who became aware of this light shining within them. We find it in Stephen when he was being stoned. Paul was attracted to this light shining on Stephen's face. To Stephen, Christ was a living reality. But to Paul, Christ meant nothing at the time. His whole life was changed, though, when he dared to let this light shine in his mind.

We get a feeling of aloneness when we set our vision on outer things. We say "good-by" to our friends and loved ones who are making a long journey, and we think how lonely life will be because we are left behind. But we are not alone. "Lo, I am with you always," whispers the voice of Christ in you and me. If we do not hear His voice, it is because our mind is filled with worldly thoughts. We have not learned how to "be still, and know that I am God."

We should still our senses several times a day and concentrate our thoughts on a few of Jesus' words, like Wordsworth did. He asked himself over and over, "What did Jesus mean by these words? How did He utter them? What was the expression on His face?" This kind of thinking soon revealed to Wordsworth that he was not alone, for Christ became a vital, living character to him. Many of his poems reveal this.

A daily meditation is good for anyone who has a feeling of aloneness. This feeling is really an inner sickness. Medicine cannot cure it. If you have it, do not forget that you are made in the image and like-

ness of God. If you can discover this likeness, it will give you a sense both of richness and understanding. But many of us refuse to accept such an image and likeness as being true. Why?

For one thing, we try to find the truth about ourselves in the outer world. Inner truth can never be ferreted out from among worldly things no matter how many years we may seek it there. Another thing, we are so busy with outer things that we forget to set a steadfast vision inwardly on Truth. If we would take time out for such an inner vision and think deeply about it, we would soon learn the truth about ourselves. No inner truth is ever new. It is new to us because we have dared to make a passageway for it to shine into our own mind.

"But I haven't time for such a daily meditation," is usually our plea. Brother Lawrence meditated on the words of God as he washed and dried the pots and pans in the monastery. Because of those few precious minutes that he devoted to God's words he proved to himself that God and man are one. We, too, can prove this. We all have moments during our waking hours that we can utilize in deep study if we really desire to find our oneness with God.

"There is a spirit in man" that connects him with God. Perhaps we do not understand how this can be true. But we should realize that God's thoughts are far above our thoughts. If we are to find our oneness with Him, we must rise to His level of thinking. For instance, He created all things and He saw that all things which He created were good. Our part, then, is to accentuate the positive things in life and learn that we are a part of the whole. Instead,

many of us revert to negative thinking. It is this kind of thinking that gives us a feeling of aloneness.

For example, I recently met a young woman, widowed just over a year, who was a chronic complainer. Many of her friends were deserting her.

"My friends used to feel sorry for me when I told them my story," she said. "But now they seldom visit me. It makes me feel so alone in the world."

"Probably they know the value of positive thinking," I said to her. "Negative thoughts lead to self-defeat. We don't have to be negative about anything. It's the way we look at the events which come to us that makes the difference in life.

"For instance, you use God's name every day," I continued. "His name is I AM. Whenever you say these words, don't add anything negative to them. Say with deep feeling, 'I am not alone, for God is with me always.' Then try to understand why that is true.

"You must also change your mental pictures," I further explained to her. "See only pictures that are good, and true, and beautiful. You get from life that which you expect. See yourself as being surrounded by friends. Let the great I AM consciousness of God permeate your whole being. That way you provide a channel through which every good thing of life can come to you."

She promised that she would try to change her way of thinking. The next time I saw her she said she was making quite a bit of progress. "I'm now aware that I AM is the name of God, and it is my duty to lift His name above the thoughts of the world. By doing so, I haven't found time to be lonely."

Man is by nature upward looking. But we have plastered ourselves with many false coverings, until we have forgotten that upward look. Because we cling to our shackles of ignorance, we are hurt by them. Above an old Greek temple door are the words, "Know thyself." When men become acquainted with themselves, they discover their relationship with God.

The majority of us forget that there are two kinds of education. One pertains to the intellectual part of the mind and deals with things of the outer world, and is the only education many of us receive. The other pertains to man himself. This is the education of the soul, the recognition of the good, the true, and the beautiful. A man who educates his soul finds that the intellectual part of his mind also develops. When we give ourselves this kind of education, we become convinced that we are one with God.

Emerson tells us that "we lie in the lap of immense intelligence, which makes us organs of its activity and receivers of its truth." We all know that there is an order in the universe and a unity that comes from an intelligence far greater than ours. Is it not time, then, that we become better acquainted with it? We have learned many of its secrets. But there is more to be learned, especially about ourselves. As Pope says, "The proper study of mankind is man." Since you are the most important person in your world, you should study yourself.

"Lo, I am with you always, even unto the end of the world," Jesus said. He proved that to the world, because He insisted on doing the will of God rather

than the will of sensual man. You will insist on doing that, too, once you find your likeness with Him. But how did Jesus find it? He went alone to the mountains to pray. There He could feel the presence of God.

A mountain, in metaphysical terms, means a high plane of consciousness, a state of spiritual realization where man knows and feels he is in the presence of God. This is an inner experience that can never be revealed to another. Your mountain can be found deep within yourself. It is your "inner chamber." There you commune with God without any distraction from the outside world. "Lo, I am with you always," He whispers, whether we are on the mountaintop or mingling with the crowd in the street. The higher we rise in this I AM Consciousness of God, the greater will be our awareness that He is with us always.

Anyone can discover this truth for himself. You do not have to be great to find it, nor do you need your pockets full of money. But you do need to still your senses and think deeply about the Christ, your real I AM that dwells within you. When the truth that he is not alone takes over a man's life and affairs, like it did Paul's, a new order takes place in his whole life.

To take a few of Jesus' words and meditate deeply on them during our spare minutes helps us to feel God's presence. For instance, we can use the words, "lo, I am with you always." What did Jesus mean by these words? Since I AM is God's name and we use His name every day, we must be related to Him. But how?

God granted me permission to use His name just like my parents gave me permission to use their name. He expects me to honor it. To do this I must become better acquainted with Him. How can I get to know Him? By claiming my oneness with Him, like I claim my oneness with my earthly family. Our parents appear more real to us than God does, but we can find Him if we truly seek Him. Jesus claimed God as His Father. "Before Abraham was born, I am," He said. "I am the light of the world." He learned how to use God's name correctly. You and I can learn that, too, by meditating on God's words.

Once we get the feeling of God's presence with us, we become aware that "the old things are passed away." Joy, instead of loneliness, fills our heart, and we recognize that this knowledge, "lo, I am with you always," is what makes life worth living.

Seven Rules for Happiness

Use the Golden Rule always; nothing else pays.
Get the habit of counting your blessings.
Do not try to change others; be a shining example.
Recognize the divine spark in each person, and respect him accordingly.
Do not hold a grudge; forgive everybody, not forgetting yourself.
Be calm; do not let anything get on your nerves.
Find your real work by looking within to the Source of all wisdom.

—*Blanche Marie Peters*

LOWELL FILLMORE'S *Christmas Message*

Greetings to Unity Friends Everywhere!

Because Christmas will soon be here I have an idea that can help us celebrate Christmas in a special way, and I am inviting you to join us in putting it into operation.

Many of you, I know, received Unity literature first because someone gave it to you and you are blessing that person now for his gift. The Unity work has grown through such gift subscriptions.

For Christmas this year will you help Unity reach a million more people? Will you share your good by sending gift subscriptions to others? Blessing and sharing your blessings will increase them, and if through your help we can send Unity literature to many new people this year who need spiritual help, it will hasten the day of world peace. These subscriptions may

be sent as a personal gift from you, or anonymously as from an unknown friend. Both the first issue and the Christmas gift announcement will be mailed at the proper time, just before Christmas.

To co-operate with you in this project, Unity is offering a special introductory gift price so that you can send gift subscriptions to new people for $1 a year.

Will you join your faith and works with ours and help us do this service in co-operation, to celebrate a most joyous, rich, and inspiring Christmas and also bless this 70th anniversary of the Unity work? God bless you!

Sincerely,

Lowell Fillmore

Lowell Fillmore
President of Unity

SPECIAL INTRODUCTORY OFFER

(For all Unity Periodicals except *Wee Wisdom*)

Christmas gifts to NEW friends

$1 a year

The Joy of the Lord

MYRTLE SHAY

DO YOU THINK that the joy of the Lord is associated with saintly persons? Do you feel that in order to be blessed with such joy one must give up most of the things that he considers necessary to his well-being? Do you believe that the joy of the Lord differs from the gladness we experience in our everyday living, the happiness that comes from the attainment of some good, or the consummation of some difficult task or some physical satisfaction? In other words, does the joy of the Lord seem to be something apart from everyday living, something that is attainable only through self-sacrifice and by living the life of a martyr?

If any one of these concepts is yours, you can discard it here and now, and for your own good you had better do so. Like many others, I had always thought of the joy of the Lord as something outside the realm of everyday living. To me the expression brought images of a sad-faced elderly woman who was my great aunt. Great Aunt Hannah had sacrificed her life in caring for a younger sister after the two had been orphaned. She had given up everything: schooling beyond the grades, marriage, a career, so that her sister might enjoy all these. Everyone said that Aunt Hannah was filled with the joy of the Lord because of her self sacrifice, but Aunt Hannah's face certainly did not show joy of any kind, insofar as I could see. If her life was a product of

such joy, I decided I did not want any part of it. To me it was quite evident that Aunt Hannah was not joyous. Her face wore an expression of perpetual sadness, and all of the commendation heaped on her for her good deeds did not alter that expression.

The joy of the Lord is not entirely wrapped up in good works or a saintly attitude. Some of the most joyous persons I have known were far from saintly. They were fun-loving folk, who did their good deeds without show and apparently without realizing that they were doing anything unselfish. They gave service time and again, forgetting that they had served. Their lives were truly a blessing to all they touched, without their ever being considered saintly.

It seems to me that there is a difference, in degree at least, between happiness and joy. Happiness may be likened to a pond that brims after a rain and disappears during a drouth; but joy is like a spring bubbling out of the earth, perpetually fed by deep waters that are never seen. Happiness as we experience it comes and goes according to the satisfactions of the senses. For instance, we are happy when some wanted good comes into our life: money, pleasure, recognition. But our happiness in these things disappears when they are past or when we have become so accustomed to them that they cease to stimulate us. On the other hand, joy is not governed by the physical aspects of our life so much as by the spiritual. One may be joyous of heart when others can see no tangible cause for joy. Like the spring, this joy comes bubbling from the depths of our being, perpetually fed by infinite Spirit within.

To me joy is happiness in its veriest essence. Happiness, as we know it physically, may fluctuate, but joy does not. Joy abides in our heart, waiting to bubble forth in expressions of happiness, good will, thankfulness, and praise. Joy is of God, and when we are joyous we are very close to Him. I like to think of joy as God's hand held out to help us on our way.

All my life I have known the Bible quotation: "The joy of the Lord is your strength," but until some years ago, the words meant little to me. Now I know they are fraught with power, that they are true, really true, amazingly true.

I was passing through a period of what the world terms illness. I felt inadequate for the tasks that were set before me. A quickened pulse alarmed me. Nerves kept me awake at night. All sorts of fears beset me. A pain in the chest suggested heart failure, high blood pressure, even cancer of the lungs. I experienced difficulty in breathing, and there was a cough that had lingered on after my latest cold. My aches and pains became so numerous I scarcely dared to breathe. I went to doctors, but to no avail.

One morning, during my hour of meditation, these words suddenly came into my mind so vividly that they seemed to fairly glow before my eyes. "The joy of the Lord is your strength."

Heretofore, I had accepted the statement as true but as having nothing whatever to do with me. Now it dawned on me forcibly that these words did apply to me and that they offered me the solution to my health problem. Joy! What did I have to be joyful

about? At first I could not think of much that could be classed as joy-producing. Then it occurred to me that all the things I had to be thankful for should make me joyful. I started listing them and I have never been able to complete the list. It grows and grows as my appreciation develops.

I started with my loved ones. What would I do without them! Next came my financial security, friends, good neighbors, letters received, doctors who had tried to help me, books, sunshine, clouds, the faraway call of a dove, the mockingbird singing in the twilight, a crescent moon shining in the heavens, a rainbow, the purr of a kitten, the joyous laughter of children. All these and countless other good things were mine, and I had felt no joy.

Today, with a heart responsive to the goodness and beauty of life, I realize that the thing for which I am most thankful, the one that encompasses all the others, is the presence of our ever-loving, ever-forgiving, ever-protecting "Father of all, who is over all, and through all, and in all"—the wonderful unseen presence we call God.

From the moment thankfulness welled up in my heart, I knew the true meaning of joy, and I knew that truly "the joy of the Lord is my strength." I began saying the words over and over, getting the feel of them, and then boldly declaring their Truth. A sense of well-being pervaded me, and I felt strong for the first time in months. Moreover, I knew I did not have to depend on my own physical strength. I had the joy of the Lord to uphold me. So long as I felt joyous, I could feel strength surging into and through my body. Whenever I became moody or dis-

couraged, the old pains settled down with me again

Today, with the full realization of the power hold in the magic of these eight little words, I kno that I need never again be weak or fearful or inad quate, for the joy of the Lord is my strength, an as I go about my daily tasks with a joyous song i my heart, I know that I am walking with my han in His.

PRAYER

Eleanor Halbrook Zimmerman

As one who enters in a lighted room
From wild and stormy dark, my simple prayer
Fills me with God's presence. Though there loom
A thousand shadows, I have found that there
Safe light abides me, stoutest walls surround,
And I am roofed and girded with all power,
Soothed in a silence golden and profound,
Wealthy beyond all need of earthly dower.

How strange that just the small cry of my heart
Should echo thus in heaven's vasty hall,
And that however small may seem my part
In life, God stoops to own and bless it all!
I pray, and locks are forced, and walls come down;
I pray, and wrongs give way to shining right;
I pray, and circumstance that seems to frown
Is but a shade that flees before His might,
And there's no smallest need of mine but He
Bids me to trust His love implicitly!

"Natural Theology"

GEORGIANA TREE WEST

WE ARE TOLD in the 1st chapter of Genesis, "And God created man in his own image, in the image of God created he him."

"What does this mean?" I used to ask myself ears ago. Man in God's image—what does it mean?

Then my questing mind would go back to man's eginnings on this planet. I haunted the natural istory museum, looked at the relics of Cro-Magnon nd Neanderthal man, looked at the drawings that ad been made from those relics and that put to- ether made what must have been the shape and orm of that early man. Image of God? This great east? Yet that was the way the first man on the lanet looked. What did it mean—the image of od?

And then, as I thought about it and read more f the history of the race and the amazing progress an has made through the centuries, suddenly it awned on me. Of course! It is the living intelli- ence with unlimited creative power that is invested n man. What man does with this creative power etermines what his outer appearance and circum- tances will always be.

Go back with me to man's beginnings on the lanet. The very first information of any kind we ave concerning his beliefs is that he was a creature lled with fear. He was in a strange environment, reat beasts all around him. He was filled with fear,

fear of the rocks that came tumbling down the moun tains and that might injure him, fear of the trees tha might fall on him, fear of the waters that kept hin from going where he wanted to because when h ventured on them they drowned him. He began t feel that all nature, as he knew nature, was inimica to him. The very beginnings of religion showed fear of what he thought were malignant spirit dwelling in all these forms of nature.

Then he began to make use of these things h was afraid of. Out of the rocks he began to mak stone hatchets with which to defend himself fron the animals. He began to build shelters out of th trees that he had been afraid of. He began to mak rafts and little boats out of them so that he ever conquered the waters.

What was happening? All unconsciously he wa beginning to use the living intelligence, with it vast and boundless creative power, with which hi Creator had imbued him. He was beginning to exer cise his dominion over all things on earth. He di not know it, but that was what he was doing. Now the whole history of the race reveals the ever-in creasing use of this image in which we are made the living intelligence with its unlimited creativ power with which we are imbued.

Jesus called His Creator "Father." So lovingly, s tenderly, He said, "Our Father." He wanted us t understand that our Father is not only wise but lov ing.

Then the question often arose in my mind Would a wise and loving father deliver unlimite power into the hands of children who did not unde

and how to use it properly? No, of course not. o there must be an answer to this riddle, and I felt had found it when I realized that when our Father elivered this power to us He also made plans to overn our use of it. He established immutable, unangeable laws, and these laws determine the relts we get from our use of the limitless power He as given us.

When we use this power without understanding we progress through the trial-and-error method. 7e find that when we do certain things we get cerin results. If they are unwise and unworthy things, e get unpleasant results. Sometimes we have to reeat the same experience over and over before we arn that we cannot do *this* if we do not want *that*. 7e are beginning to learn something of the way od controls our use of the limitless power He has ven us.

In our day and age scientists, who have incesntly probed the secrets of nature and sought to nderstand nature's governing laws, have at last me to the point of accepting the truth that the alm of mind is also governed by immutable laws. ut philosophers and poets knew this long before ientists accepted it.

One of our modern poets, Rudyard Kipling, wrote poem called "Natural Theology." It is one of the st illustrations of the working of the law of cause nd effect that I have ever come across. It shows not nly the working of the law, but also man's blindness nd unwillingness to accept the law of cause and fect.

The law of cause and effect, the law of com-

pensation, the law of attraction and repulsion—all these I call traffic laws of life's highway, the highway we are all traveling together. If we obey these laws, we progress with little difficulty, but when we disobey or violate them we fall under the wheels of circumstance and we are battered and bruised until we learn. Ignorance of the law is no excuse.

In his poem, Rudyard Kipling introduces us first to a primitive man. Primitive man says:

"I ate my fill of a whale that died
And stranded after a month at sea. . . .
There is a pain in my inside.
Why have the gods afflicted me?
Ow! I am purged till I am a wraith!
Wow! I am sick till I cannot see!
What is the sense of religion and faith?
Look how the gods have afflicted me!"

There it is. It was not *his* fault, of course, but the malignant spirits, the gods he feared and worshiped, had stricken him, he thought. You see he had no sense of cause and effect at all.

Now Kipling takes us through many, many centuries to the pagan civilization. Men still worshiped many gods but with a little better conception of what they were worshiping. They had learned to live together in crowded ways, very unhygienic ways, and you remember that plagues swept all parts of the country at times and wiped out whole cities. Scientists tell us that the plague germ was carried by a rat or a flea, and so Kipling quotes this pagan:

"How can the skin of a rat or mouse hold
Anything more than a harmless flea? . . .
The burning plague has taken my household.

Why have my gods afflicted me?
All my kith and kin are deceased,
Though they were as good as good could be,
I will out and batter the family priest,
Because my gods have afflicted me!"

You know, this is not so outmoded as it sounds. There are persons today who believe that God visits sickness upon them, who think that sickness is God's will, and, therefore, they have to be patient under it. Well, there is less excuse for them than there was for this man of pagan times.

There are persons today who lie down under illness and misfortune and say, "It's God's will." They have not progressed very far from this pagan attitude toward disaster.

Then Kipling takes us into medieval times. Here are wonderful cities. Jesus has brought His message; Christianity has spread; and still people have not learned much more about this law of cause and effect. They have not even learned the laws of hygiene. They have not learned that when they do things which bring unhappy results, it is their fault, not God's will. Medieval man starts in by saying:

"My privy and well drain into each other
After the custom of Christendie. . . .
Fevers and fluxes are wasting my mother.
Why has the Lord afflicted me?
The Saints are helpless for all I offer—
So are the clergy I used to fee.
Henceforward I keep my cash in my coffer,
Because the Lord has afflicted me."

That is a common attitude. If one does not get just what he thinks he should get from the Deity,

he is not going to support the church any longer. I have heard that many a time, and probably you have too. Oh, we have changed (thank goodness!), developing wonderfully through the centuries, but there are some old beliefs that still cling to us.

Kipling then brings us up to date in his poem and tells of a man who wants to be successful and prosperous. This man says:

"I run eight hundred hens to the acre
They die by dozens mysteriously. . . .
I am more than doubtful concerning my Maker.
Why has the Lord afflicted me?
What a return for all my endeavour—
Not to mention the L.S.D!
I am an atheist now and for ever,
Because this God has afflicted me!"

There are too many persons who jump right into things they know nothing about, and they think they are going to be successful without any understanding of what they are doing. The man in the poem did not know how to run a poultry farm, and when his hens died ("mysteriously") and he saw his capital dwindling away, what did he do? He blamed God. You know, some persons make God their "whipping boy" and blame Him for everything unpleasant that comes to them.

Were you a little baffled by "L.S.D."? Remember that Kipling was an Englishman. *L* stands for pounds, *S* for shillings, and *D* for pence.

The unhappy man declared he was an atheist now and forever, because of the way God had afflicted him. I can understand that point of view!

Many years ago, in my early married life, my

husband, a mining engineer, went down into the State of Sonora in Mexico to open a vein of gold, start a mine, and operate it. It was called "Cresta de Oro," an isolated place, and living was most difficult. We were both city-bred people—what did we know about pioneering? Nothing, but we went down, and how hard we worked!

Every bit of equipment used at that mine had to be stripped down to three hundred pounds and brought in on mule back, and anything that could not be handled in this way had to be dragged in. Corduroy roads were made with young trees, and men with ropes pulled the machinery fourteen miles from the end of the railroad—a stupendous task but a task well done.

The mine put through its first run of ore, and the results were satisfactory. Here, at last, after all that work, was success.

Then, what? Pancho Villa started a revolution. The Yaqui Indians in our territory went on the war-path. Everybody in the camp left. My husband, our baby daughter, and I, the mule driver and one other man were the only ones left on the place. And all we were waiting for was a cloudy night to get over the mountain roads with our lives.

I remember that just before leaving the little adobe house that my husband had built for me, and into which I had taken all my wedding presents because I thought one should make a nice home wherever one lived, I looked around. I had to leave everything behind. My eye caught a motto on the wall:

"Give to the World the Best You Have,
And the Best Will Come Back to You."

In my despair and discouragement I took that motto off the wall and threw it out the window. I could hear it tinkling, tinkling down into the arroyo as the glass broke against the rocks.

I said: "It's not true! We've given our best to this; We put all our money into it. We've worked hard, and now, what? If we get out with our lives that's all we'll get out of it. It isn't true that if you give the best you get the best!"

Oh, how wrong I was! The thing I did not realize then was our initial mistake. We had not given our best when we went there. Why, actually, did we go there? It came to me years after. Greed, just that one ugly word.

Before we went to Mexico, my husband was working for a fine, substantial mining company. He should have stayed with it. We had a child to think of; we had no right to take her down there under the circumstances. We nearly lost her. But there was the lure of gold, greed. We were going to get rich quick! We were going down there, open up that mine, and become fabulously rich.

The whole thing was wrong. There was no divine guidance in the move. At that time we had not learned to place ourselves under divine guidance before we made any move. All that we saw was the lure of riches, and we threw everything else aside. Against the advice of everyone who knew us, against the tears and lamentations of our families, we went.

The result was inevitable. We got what we deserved. We wanted something for nothing; we wanted to get rich quick. We started the law of cause and effect into action when we made up our minds to

go into that country on a wild gamble. So there was something we had to learn. When one starts causes into operation, the results are sure; and when one uses unwisely the wonderful living intelligence and creative power that God has given him he makes trouble for himself. God does not do it to him; he just reaps the unhappy results of his misuse of divine power. When one uses this power according to God's guidance, causes are set into operation that can only produce good effects.

Before we leave Rudyard Kipling, let me tell you of the chorus that accompanies all these verses:

"We had a kettle: we let it leak:
Our not repairing it made it worse.
We haven't had any tea for a week. . . .
The bottom is out of the universe!"

Have you not at times had a "kettle" difficulty, a situation that needed repairing? You did not repair it, and it got worse and worse, and the first thing you knew you really were in an unfortunate situation.

You may have found this poem by Kipling very negative, but sometimes we have to look at the negative side of things in order to see the working of God's law and rise above negativity. The poem ends by saying:

"This was none of the good Lord's pleasure,
For the Spirit He breathed in man is free;
But what comes after is measure for measure,
And not a God that afflicteth thee.
As was the sowing so the reaping
Is now and evermore shall be.
Thou art delivered to thine own keeping
Only thyself hath afflicted thee!"

"Sermons in Stones"

FREDA K. ROUTH

SHAKESPEARE, whose profundity of thought never ceases to amaze us, wrote:

"And this our life exempt from public haunt,
Finds tongues in trees, books in the running brooks,
Sermons in stones and good in every thing."

The sincere student of Truth has said in his heart, "I will turn from the world of suppositional evil and look for the Truth of being, the Truth that, contrary to what the human senses may sometimes aver, God is omnipresent."

Sensing "good in every thing," man is exempt from evil. Thus, the Truth student does not need to remove himself completely from his fellow man and become a lonely ascetic. It is true that as he progresses Spiritward he will look forward eagerly to times when he can be alone and commune with God and his own thoughts. Yet he must be ready to do as Jesus did—walk with poise and serenity among the people, looking not at the shadows called evil, but seeing the reality, the underlying goodness, that is everywhere present.

The religionist who says, "I will not go here or there, even though it seems necessary, because of the evil atmosphere and the sinful people who frequent such places," sees his own erroneous state of mind. This is not to say that we should deliberately cultivate a desire to visit places wherein any thought of God and the rule of Spirit are left outside. It does

mean that whatever place we have reason to go can become to us a place of demonstration, an opportunity to "unsee" the belief that evil is real.

A tale is told of a great artist of long ago, who did mostly Biblical paintings, who decided he would paint a picture of the head of Jesus. Unlike any that had ever been done, his picture must tell the whole story of the love and compassion for mankind that was inherent in the gentle Master.

First, he must find a model. He started a search for the face that would come closest to imaging forth the qualities he had in mind. His search took him to the ends of the earth, to high mountains to look among ascetic monks, across vast deserts, where, he had been told, dwelt some of the most spiritual-minded men in the world.

Years passed, and he found no one whose features and expression matched his ideal. He grew weary of his search and went back to the seaport that was his home. He tried to forget his whole idea, without success.

One evening, tortured by frustration, he made his way to a dingy part of the waterfront. Seating himself on a packing case, he sat looking out to sea. Then, dropping his head into his hands, he prayed, "God help me. Help me to find him."

Suddenly, raucous sounds of revelry from a nearby tavern broke the stillness. Without knowing just why, the artist found himself being drawn inside the place. It was a filthy looking room, foul and disordered. The stale odor and the din of dissolute conversation almost drove him back outside. Instead, he had the strong feeling of being drawn against his

will to a small table at the back of the room. He sat down and looked around him.

At the next table sat a man of indefinite age. He was dressed in shabby, but clean, clothing. His silky brown hair was quite long, falling in soft tendrils almost to his shoulders. He wore a full beard. His head was bent, and the artist could not see his entire face. His eyes were slightly closed, as he sat perfectly still, seemingly oblivious to what went on around him. The artist stared hard at the man. Then he turned his eyes away. It was impossible to think of such a thing! It was foolish to even imagine that he should find the man he sought in a place like this. However, he felt impelled to look at the man again. As he did so, the man raised his head and looked full into the artist's face. A thrill coursed through the artist. Here was the face he had searched the world to find!

Getting to his feet, he quickly made his way to the man's table. A gentle smile of welcome greeted him, as if he had been expected.

From the man's story, the artist learned that he was a self-appointed guardian angel of the, as he called these people among whom he sat, "confused children of God," helping them in any way he could when they were in trouble. Later, the artist was to learn that the man was nicknamed the Saint, and was held in highest reverence by the roughest, most uncouth dock worker.

Does not this story remind us of another scene, that of Jesus sitting down to eat with the so-called sinners of His day? Remember the accusations that were hurled at Him in consequence: "Why eateth

your Teacher with the publicans and sinners?" and Jesus' wise and patient answer: "They that are whole have no need of a physician, but they that are sick."

It is no more Christian to constantly hear evil than to see it. Words of themselves cannot be sinful. Only the suggestive connotations that humanity places on them endows them with whatever power for evil they seem to have. One of the most truly sincere Truth students I have ever known sings popular songs while she does her housework. To the average ear, some of them might sound strangely out of place, coming from such a devout Christian. One day when she was fixing lunch for the two of us, I heard her out in the kitchen singing two of her favorite songs. First, she sang the popular one from "Porgy and Bess," titled, "It Ain't Necessarily So." Part of it goes: "What's writ in the Bible; it ain't necessarily so." The other one says: "I need no shackles to remind me; I'm just a prisoner of love."

Noticing that I was smiling as she came out of the kitchen, my friend laughingly said, "You're thinking about the songs I was singing, aren't you? My husband mentioned that the other day, and I explained to him that it's all in the way you think of them. To me, they're sort of like hymns—you know, sermons in song. That one about it not being necessarily so, what's written in the Bible, might seem sacrilegious to some people. But to me, it's a good reminder that the interpretation a lot of people put on the Bible isn't necessarily true—suggestions that God is a wrathful, vengeful tyrant, just sending trouble to people all the time. I used to believe it my-

self, and that belief got me into a lot of trouble. When I'm inclined to drop back into the old way of thinking that God is sending trouble to me for something I did years ago, and which I certainly don't do any more, I sing that song to dispel such thoughts."

"How about the other one?" I asked.

"Oh, the one about being a prisoner of love? Well, that one always reminds me that we can never get away from God, who is love. Being a part of Him, we are irrevocably bound to him. And it is no use trying to get away from His love, presence, and power."

I nodded in agreement.

"I know other popular songs you can make hymns of," my friend went on, "just by thinking of them in the right way:—'Hold My Hand,' 'Love Walked In,' 'I Am Loved.' If some people I know would think of them the way I do, popular songs that we hear all the time wouldn't grate on their nerves, and they wouldn't go around making themselves and everyone else miserable with their constant criticism."

Truly, "As he [man] thinketh within himself, so is he." And so is everything with which he comes in contact. Each person lives in a private world of his own making: seeing, hearing, and feeling the results of his own individual thought. Our world can be one of sin and sickness, lack and limitation, or one of health and harmony, peace and plenty. Which shall it be? The choice is ours.

For freedom did Christ set us free.—GALATIANS

"One Thing I Do"

CLARA S. McKEE

BRETHREN, I count not myself yet to have laid hold: but one thing *I do,* forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

Paul showed in this statement that while he had not made a complete overcoming, he was looking forward and not permitting his mistakes of the past to hold him back from the goal that he saw ahead. He wasted no time in useless regrets, for he had done all in his power to right the wrongs.

It is encouraging for us to know that even with all the attainments Paul had made, he acknowledged that he still had overcomings to make. Impetuous Peter is another source of encouragement, for in spite of the protestations of loyalty that he made the night of Jesus' betrayal, saying, "even if I must die with thee, *yet* will I not deny thee," he did deny Jesus that very night. Yet, Peter pressed on and became steady and true—the "rock."

Because of our faltering steps at the beginning of our ongoing, we can, assuredly, take courage from times of seeming failure in the lives of those who lived close to Jesus; but, farther along, we must never become overly confident about our progress. Even men like Peter and Paul failed at times. We should learn from them that, while they did show

some human weakness, they overcame negation to a degree that we should emulate.

Peter, who was in close companionship with Jesus, realized that Jesus was "the Christ, the Son of the living God." Yet, at the time of the Crucifixion Peter did not understand that the same Christ that was in Jesus was also in him. It required Jesus' death and resurrection to prove this to Peter and the other apostles.

Paul learned this truth and expressed it clearly in his letter to the Colossians. As their minister, it was given to him to reveal "the mystery which hath been hid for ages and generations: but now hath it been manifested to his saints . . . which is Christ in you, the hope of glory."

Understanding and expressing the Truth found in the "mystery" of "Christ in you" is the goal toward which we must press forward. We have groped toward it without realizing that it was this we wanted. We thought we wanted greater happiness, increased health, and prosperity. These things, we believed, had to come from outside of us. We did not know that because of the Christ presence, every good we could possibly desire was already within us, and the way to attain it was to draw it into manifestation from within.

With this understanding should we not be eager to say with Paul, "one thing *I do,*" and bend every effort toward attaining our goal? Granted that we do wish to "press on," the question arises, "How shall I go about it? The goal seems so unattainable."

The place to start is with our thoughts. If we set our thoughts right, we shall find we are well on our

way. It is not easy to reverse one's habitual trends of thinking, but is it necessary that everything be made easy for us? Does not anything worthwhile require effort? Truly, there must first be a desire and, then, a persistence that will urge us on to the fulfillment of that desire.

Is a seeming lack of health a problem? Is there an apparent lack in your supply? Do you repeatedly say, "I have a tendency toward sickness—I'm not very strong," or, "Money seems to elude us—we just can't get enough for a good living." It may seem so, but seeming is not always the truth. Therefore, let us look at these thoughts from another standpoint.

Over and over, Jesus taught that what we give out comes back to us. As we sow, we reap; as we give, we receive; as we judge, we are judged. Solomon said, "As he thinketh within himself, so is he," and Job's friend, Eliphaz, told Job, "Thou shalt also decree a thing, and it shall be established unto thee."

We may hear and read these sayings many times and not grasp their hidden meaning in terms of what it can do to influence our life and affairs. Why not put it into practice by affirming that we are full of vibrant energy, instead of thinking about illness. We can pretend that we are completely whole and well, for our Bible tells us that the weak should say, "I am strong."

When we wonder how far we can stretch the money at hand, let us remember how Jesus fed the five thousand with the increase of five loaves and two fishes—the increase that came as the result of blessing and giving thanks, coupled with a sure faith

in the multiplying power of divine substance. Let us realize every good we give out shall return to us a hundredfold! Let us use our imagination to picture the things and conditions we want in our life and environment. Then, let us expand our thinking to include all God's children, to see the good in all those with whom we associate, as well as in ourselves.

Remember that the good is nothing of our own making, but is the divine potential placed within us by our loving Father-God, and when we use it justly, we sow the good and we shall reap the good. We shall give and receive in abundant measure. We shall decree the good we desire and "it shall be established" unto us, and, as Eliphaz told Job, "light shall shine upon thy ways."

The positive approach—seeing the Christ perfection—heals the body or affairs. Dwelling on the problem, except to analyze it constructively, never solves it. If we are inclined to self-condemnation for mistakes of the past, we should turn instead to ideas that have come to us through increased understanding which we wish to express.

Paul devoted every ounce of his energy to persecuting the Christians until he beheld the vision of the Christ. After that, he gave the same devotion to serving the Christ. In our desire to grow spiritually, we should follow his example and be devoted followers.

The physical self continually seeks expression but we gain power over it by encouraging the spiritual self to live and work through us. The spiritual self was Jesus' source of power. Whenever He

claimed power He was speaking from the Christ within Him, as when He said, "And I, if I be lifted up from the earth, will draw all men unto myself."

And so it shall be with us. When we lift up the Christ within us and enthrone Him as our guide and helper, we shall instill in others a desire to emulate the Christ they see in us, and which is in them, awaiting expression. We can achieve this only by "walking humbly"; the personal self must decrease before the Christ self can increase in manifestation.

Then, let us forget the "things which are behind," the mistakes we have made, and "stretching forward to the things which are before" remember that God's forgiveness is freely given; but it is not possible for us to receive it with unforgiveness in our heart. When we ask "in Jesus' name," more is involved than speaking the words, for Jesus' name is His nature and holds no unforgiveness; nor can ours if we expect forgiveness for ourselves. The Lord's Prayer makes this plain, "Forgive us our debts, as we also have forgiven our debtors."

In the freedom of complete forgiveness we shall happily do the "one thing," that is, press on toward a greater understanding of the gracious gift that our loving Father has placed within us, the Christ Spirit, which is the fertile "seed" of all that we can possibly desire to have fulfilled in our own life and share with others.

Until we have a knowledge of God's love we go about unsatisfied.—SELECTED

The Enchantment of Life

SARAH JOHNSTON

ACROSS THE FENCE in the yard next door stands an apple tree with one low wide-spreading limb. A glance in that direction reveals my eight-year-old neighbor hanging from the limb by her knees, with her two brown pigtails sweeping the grass. As I watch, with incredible agility, she gives herself a reverse twist, hangs by her arms, pumps like a pendulum, and neatly "skins the cat."

With Barb doing her apple tree gymnastics, I do not have to consult the condition of my own soul to know that joy is abroad in the world this fine morning. If I doubt it, I need only listen for, between intervals of swinging, Barb is singing something like this: "Oh, love—love—lovely day—the sky is so blue—oo-oo. I love you, lovely day—do you love me, too—do you—do you? You do!"

A child is a natural font of life and enthusiasm. During the school term, I often watch Barb and a group of other neighborhood youngsters waiting for the morning school bus. The picture they present has all the lightness and grace of a ballet. The boys essay boxing feints, kick at pebbles, or whirl their arms windmill fashion. The girls chat merrily, toss their curls, jingle their lunchboxes, and skip—first on one foot, then the other. Their movements are like the changing positions of a dance, and over the whole scene there lies a raptness that is the very essence of life's enchantment.

I am always grateful to God that, not only does He fill us with beauty and joy, He unfailingly shows us outward examples of His divine loveliness. In the flight of some sky-speeding bird we feel the wings of our own spirit lift into the blue. In the results of the poplar leaves we hear, as it were, the whispered music our own heart is making. In the artless grace of children we see revealed the child within us all.

Because all is Spirit and all is life, we not only participate in life's pageant, we also behold what goes on about us and thus gain further intimations of the beauty and goodness of God.

We are part and parcel of the whole, but in order to accept this we must first accept the truth that all is one. When in our deepest feeling nature we come to know that God is all, that we are in Him, and He is in us, we can no longer look on outer things and events as if we had no share in them. We are unified with all things, even with rivers, rocks, and trees. The expanding universe that science reveals to us awakens no fear in us. Rather, we greet each new discovery with joy in the knowledge that God, with every art of man at His command, is continually unveiling to us broader and "more stately mansions" of the soul. Like mariners sighting some magic shore, we look ahead to revelations yet to come.

Age need put no damper on our sense of anticipation. Not long ago I saw quoted in "The New York Times Book Review" the following (author unknown): "I have lived from the mid-fifties of one century to the mid-forties of the next, and the testimony I bear is this: The castle of enchantment is

not yet behind me. It is before me still. Daily I catch glimpses of its battlements and towers. I beg of you to cherish the ideals and illusions of youthful days. I bid you work on and hope. The best of life is farther on—somewhere beyond the hills of time."

I wish the person who penned these lines could know what a wonderful lift they gave me. They seemed to leap out at me from the page as if glowing with light, and immediately I was seized with the desire to pass them on to someone else.

The writer of those lines, as a little quick figuring will tell you, was past ninety, but age held no terrors for him. Instead, it merely accentuated the beauty of the vista and added a glisten to the beckoning horizon. In this one paragraph he reveals his whole soul. Into my heart drifted the magic and the wonder that he knew.

In each of us there lies quiescent this same sense of wonder and delight. It is God's gift to us, and can always be reawakened. Don Blanding, the well-known poet, once related that as a youth, he informed his father that he intended to be a writer. As a road map for happiness, his father at once advised, "All right, Son, then learn early where life's free lunch counter is!"

Blessed, indeed, is he who knows that he has only to turn to the power within in order to get an instantaneous "free lunch" of whatsoever his heart desires. To our childish cry of, "Father, feed me!" God never fails to answer. An untold feast of good things seems to well up from secret fountains within us. We are nourished by the bread of Spirit. Nor does the Father stop with mere spiritual

sustenance. He plants the seed of a dream in our heart and He helps us bring that dream into the open and make it come true.

With some the gift of dreaming may be held in disrepute, but the ability to "dream true" is the acorn that precedes every oak of real accomplishment. It is possible to overdo dreaming, since any of God's gifts can be misused, but given a sense of balance not unmixed with humor, it is a joyous challenge to carry forward some good dream until it emerges into the light of day as a concrete reality.

Dr. Hans Selye, in a recent article on basic research, asserts that the scientist must be able to dream and have faith in his dream. He maintains that the greatest creative minds in the field of human endeavor are motivated, not by cold intellectual reasoning power as is commonly supposed, but by imponderable instincts and emotions, and especially by faith.

Among persons of acknowledged genius, as with the rest of us, a well-balanced ratio of dreams versus reality is the criterion. Without the ability to dream, the mind becomes sterile, but, conversely, too much attachment to the dream for its own sake hinders outward achievement. We must have the faith to dream, the courage to submit our dream to the test of action, and trust in God to do the rest.

The Bible has its own beautiful and poetic way of stating things, and one of my favorite quotations is Joel 2:28: "Your old men shall dream dreams, your young men shall see visions." I am convinced that, actually, we have no "old men" among us, since the heart is invincibly young. At any age in

life, it is the God-inspired dream that awakens vision, and adds new dimensions and a new perspective to the mind. "Where *there is* no vision, the people perish."

When you visit an art gallery, what is it that makes some painting memorable? Not the lines and color it presents—not this at all. But some ineffable quality that the viewer captures within his own heart. It is the same with all great art, from architecture to the sonnet, and thus it is that we can say, "Beauty is altogether in the eye of the beholder."

As with beauty, so it is with utility. The ideas that dawn on the mind in a practical and useful light, soon tend to make their appearance as useful and practical things—whether as kitchen ware, machine tools, buildings, or bridges!

We should learn to have respect for the workings of our mind and not continually strive to force our thoughts to conform to some formally accepted code. When the monk Mendel first started cross-pollenizing pea plants in his monastery garden, doubtless his brother monks smiled and shook their heads. But Mendel was on the trail of a dream, so he persisted and, besides, he was enjoying himself. That his crossbred peas revealed the laws of genetics was a glorious and unexpected surprise, yet no one can claim that it was merely a happy accident. Mendel had simply "dreamed true."

There is a charm about exploring the unknown that keeps us always resilient and young. It is said that an ancient Chinese philosopher once spent long hours in the contemplation of a single purple iris blossom. Gazing in wonder, with the eyes of a child

into the heart of its mystery, he was not to be disturbed. The day passed, and the twilight shadows began to fall, and still he did not stir. Finally, when the first stars began pricking the sky, he gathered his robes about him and arose. When a disciple asked, "Master, what did you see?" the philosopher smiled gently and replied, "I do not know."

What is the secret of life's magic? Whence is the source of that enchantment which endlessly renews the heart and perfumes it with happiness? Is it not the mind's ability to reach into the unknown, and to know that it does not know? It is here that every worthwhile idea is captured. It is here that the seed of a dream is fertilized, watered with faith, and nurtured with love. It is here, when the time is ripe, that God instructs us to bring it forth into the outer and enlist it in the service of mankind. No, the castle of enchantment is not behind us; it is before us still. If we need a road map, if we need a formula to guide us in the right direction, let us consider the words of Paul: "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

As we dwell on thoughts that are beautiful and true, the whole world opens out before us. No longer do we feel alone or depressed. We know that we are part of all the loveliness our eyes can ever behold. Life changes its colors from gray to gold, and before us rise "battlements and towers" limned against the dawn. We perceive that life is

a continuing adventure, and that ahead of us ar goals of accomplishment of which we had neve dreamed. We are ready to go forward on our journe into the sunlit future.

Key to Joy

I know no key to joy like thankfulness;
It opens every bar across my way.
Just to feel thankful lifts my heart to God.
To wake and say, "Thanks, God, for everything:
For this sweet breath I draw, for those I love;
For peace within in spite of strife without;
For this good life which gives a chance each day
To be of use to someone in the world."
So thankfulness has opened up my door
To rising for the day that is ahead;
And all the tenseness, fears of the unknown,
Drop from my limbs and leave me free to live.
A grateful heart is cleansed of selfishness,
Is fragrant and receptive to God's love.
Each hour His bounty fills and overflows
My every need, and grants the power to share.
For daily there is excess to be given;
And sharing, I can know how glad God is
To give to me out of His infinite store,
To hear just one soul say, "Thanks be to God!"

—*Lucile V. McCurtain*

The Asset of Joy

CATHERINE THROWER

BASICALLY, LIFE IS the good work of a good God, a God who meant man for good, who meant life for good, who meant the world for good. When we realize this, we come to know that we need not accept things as they are in the realm of appearances, but that we can always begin working to change them into something better. This is what most of us are constantly doing.

It is good to remind ourselves often that we do not have to accept disordered lives or confused thinking. We may accept them but we do not have to. We need not accept things as they are. Instead, we can always change them into something better. Indeed, we can even begin to establish good where there seems to be none.

Charles Fillmore has described resurrection as the raising up of the whole man: spirit, soul and body. If there is pain, poverty, or other dissatisfying conditions in our life, there is need for resurrection. Our private resurrections of good help to resurrect greater degrees of good on this planet, because good has a multiplying power!

One of the most powerful ways of resurrecting our whole being of spirit, soul, and body, thus bringing health, prosperity, and happiness into our life to greater degrees is through the use of the spiritual faculty of joy. Most people believe that joy should be expressed only at certain times, under

certain circumstances, and under certain conditions. Thus, they continue to wait for joy to come to them, not realizing that they should start the action of joy by first sending forth joyous thoughts, feelings, words, and actions.

Let us not fret or become discouraged about world conditions. Instead, let us put into action our spiritual asset of joy, both for ourselves and for the world at large.

It is not when life asks least of us that we get the most from living. Rather, it is when life asks most of us, when life makes the greatest demands on us. When life seems to ask much of us, we will find that we can more easily meet life's demands victoriously if we are joyous about it.

This applies to world conditions. This is one of the most enlightened ages both spiritually and scientifically that the world has ever known. It has even been said that man has made more progress in the last hundred years than in the preceding ten thousand. It is little wonder that so much is being demanded of world leaders and in world affairs. Great demands are being made because we have so much to give in this enlightened age, both universally and individually.

It rests with us to start the action of joy both for ourselves and for the whole world, in order to witness the joyous results that should be divinely ours in this enlightened age.

I once read of a businessman who never allows himself to go to his office in the morning until he has put his mind into harmony with the world. If he has the slightest feeling of ill will toward the

world or his business associates or employees, he simply does not go to work until he has cleared this discord from his thoughts and feelings. He says he has discovered that if he starts out in the morning with a joyous attitude, then worry, irritation, and other petty annoyances just do not come into his day. And he can accomplish so much more with greater satisfaction.

I recently heard another businessman say: "How little we realize the power that lies in a joyous attitude. Joy makes all the difference in the world in our work. If we could only learn to be constantly joyous, we could multiply our effectiveness many times and even add years to our lives. A man feels like a giant when his mind is poised and his mental processes running smoothly. And when a man feels like a giant, he can accomplish gigantic good in his life and affairs."

Let us remind ourselves often that it is not when life asks least of us that we get the most out of life, but when life asks the most of us, when life makes the greatest demands on us. We can always meet life's demands joyously and victoriously by affirming in the very face of our challenges: *"I am the joyous child of a loving, all-powerful Father, who is helping me now."* Daily use of this affirmation will make you feel like a giant!

I have watched joy bring great good into the lives of busy people. One joyous person who stands out in my memory is owner and manager of an insurance adjusting business. Life seemed to demand much of this man. He went to his office early and worked late. In addition to a heavy work load, he

had a large employee group to supervise at the offic and a large family group to provide for at home Never once, though, in my observance of this ma did he ever display temper, intolerance, or unkind ness. He did not criticize or condemn his employees Instead, he realized the power of the joyous ap proach in business. Each day he took time to roam about the offices and talk to the various employees in a light, happy way that cheered them and inspired them to work steadily.

In due time I learned that this man had known the depths of despair and discouragement as an alcoholic, but had found healing for this habit and had risen again. As a result of his own experiences, his love and understanding of his fellow man expanded so much that he had employed several persons who were overcoming the same problem he had faced. When times of temptation loomed near for them, he could usually recognize the symptoms and work with the situation. In spite of all the demands that were constantly made on him, this man was always joyous, and his joy helped him to meet his life experiences successfully.

As spiritual beings we have the power of thought and, therefore, we need not be molded by circumstances, personalities, or conditions, though most people erroneously think so. Many feel that they cannot be joyous until some circumstance or thing changes. They want to be joyous and happy, but they are waiting for something joyous to happen to them before they become that way. So they wait indefinitely, meanwhile leading a miserable, unhappy existence. However, we are not molded by circum-

stances and things; they are molded by our thinking.

Therefore, if circumstances or things in our life are not to our liking we have the power to change them through changing our thinking about them. But we must take the initiative. Many persons are waiting around for life to discover them and favor them, and they just wait on and on.

It is good to remind ourselves in the face of negative predictions and statements about world affairs that we are not molded by things or conditions; instead, things and conditions are molded by us. The substance of God that makes our world is ours to shape and use. We can use it most satisfactorily through joyous thinking.

Knowing this, we soon come to realize that we should face life with joy, courage, and high expectations. If we do not, we shall not accomplish nearly as much. We will age faster and will not have half as much fun as we otherwise would and should. A hard, critical, cold, overserious mental attitude can sour the mind and make perfect health and happy, harmonious, prosperous living impossible.

Since the dominating thoughts we hold in mind attract to us the people or circumstances of our daily living, it follows that we attract to us experiences and personalities which are depressing and unpleasant. Thus, joy is a spiritual asset; we should use it constantly for ourselves and for the whole world.

I once observed in two lawyers the power that joy has over a too serious attitude. Both men had just been employed as junior members in a large law firm. This law firm was well known for its be-

lief in "hard work." One of these young lawyers was a very happy, joyous person. Every little or big task was accepted and handled with joy and enthusiasm. This man did not seem to know what it was to worry, fret, criticize, or complain.

The other man was actually better qualified for the work they both were doing, and because of his better educational background the law firm was paying him several hundred dollars more a month. Thus, he had advantages over the first man.

But the second man was the serious, worrying type. Details upset him; people upset him; an unexpected assignment upset him. Within six months he was suffering from ill health and was no longer employed by this law firm. Within that same period, the other attorney was making the same salary that the second man had started with. This meant that he had received an increase in salary of several hundred dollars a month in six months' time. Never before in the history of this firm had any attorney been advanced so far in responsibility or so fast in financial compensation. Recently, I learned that this same young lawyer is now a senior partner. Doubtless, he has richly benefited from the constant use of the asset of joy.

I am convinced that the joyous approach will produce big and happy results for us. Let us begin now to develop our asset of joy to greater degrees by affirming often: *"I am the joyous child of a loving Father. My endless good now comes to me in endless ways. I joyously accept this good and I use it for myself, for all mankind, and for the glory of God."*

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: I give thanks for divine wisdom. I listen and am alert to its guidance. My way is made clear.

Prosperity: I give thanks for prosperity, and it manifests in my life as abundant supply.

Healing: I give thanks for health and perfection, and they appear as wholeness of mind and body.

INSTRUCTIONS: To express gratitude for a visible gift is merely a courteous acknowledgment but to give thanks for one we know exists yet is still invisible, is an evidence of faith. "Blessed *are* they that have not seen, and *yet* have believed." Such was the faith of Jesus at the tomb of Lazarus when He said, "Father, I thank thee that thou hearest me. And I knew that thou hearest me always."

Intellectually, we know that wisdom, abundance, health are ours from the Christ within. This month let us practice giving thanks for these divine gifts, confident that our faith provides the means by which they come into expression.

God is life, love, Truth, substance, wisdom. Man is the potential "I" that recognizes these inherencies of Being and makes them manifest.

Ignorance as to his place in Being and the powers delegated to him is the one great giant that keeps man from his own. If he would acknowledge God in all his ways, in every thought and act, there would be revealed to him a new world, an undiscovered country lying all about him, ready for his occupancy.

This is the promised land that God reveals to those who are willing to be led by Him out of the bondage of ignorance, which is termed Egypt.

Whoever answers that call is guided by the Spirit of God; it may be through seas of error and deserts of wasted possibilities, but if he is faithful to that inner wisdom, he is finally led to the Jordan of demonstration and through it into his promised land.

You are to "go up . . . and possess" this promised land. It is yours all the time, and you live in the world with it, yet you do not choose to see it. "The light shineth in the darkness; and the darkness apprehended it not."

Great is man; great are his privileges.

"I said, Ye are gods,
And all of you sons of the Most High."

Words of thanks, gratitude, and praise release latent energies of mind and spirit. For illumination, affirm:

I give thanks for divine wisdom. I listen and am alert to its guidance. My way is made clear.

The physical substance that we name earth is the visible form of a superabundant mind substance, everywhere present, pervading all things, and inspiring all things to action. When the seed is put into the earth, the quickening thought of the universe causes the little life germ to lay hold of the spiritual substance all about it.

Words are also seeds, and when dropped into the invisible spiritual substance, they grow and bring forth after their kind, farmers choose their seed with great care. They reject defective seed and in this way made sure of the coming crop. To have prosperity you will have to exercise the same intelligent discrimination in the choice of your seed words.

You should expect prosperity when you keep the prosperity law. Therefore, be thankful for every blessing that you gain and as deeply grateful for every demonstration as for an unexpected treasure dropped in your lap. This will keep your heart fresh; for true thanksgiving may be likened to rain falling upon ready soil, refreshing it and increasing its productiveness. When Jesus had only a small supply He gave thanks for the little He had. This increased that little into such an abundance that a multitude was satisfied with food and much was left over. Blessing has not lost its power since the time Jesus used it. Try it. The same power of multiplication is in it today. For prosperity, affirm:

I give thanks for prosperity, and it manifests in my life as abundant supply.

We exist right in the midst of forces that would yield us power to do all our work if we knew how to conserve and properly utilize these energies. This is not only true of our use of the many elements in the natural world all about us but especially of our utilization of the energy generated by our mind. If we could utilize this dissipated energy constructively it would restore our body, illumine our mind, and establish us in a lasting consciousness of dominion and mastery.

Conservation of thought stuff is essential to right thinking. Right thinking is using the mind to bring about right ends idealized by the thinker. All the elements necessary to the restoration of health exist in the higher dimensions of the mind. Through concentration and conservation of thought force man regains the consciousness of health in his mind, and health then becomes manifest in his body.

The metaphysician fixes his attention powerfully on the consummation of a certain idea until he has a realization, which means that the idea has nucleated a certain amount of thought substance. When this realization is had the metaphysician rests "from all his work." Through faith and work he has fulfilled the law of mind and he rests in the conviction that his ideal of health will manifest in due season.

We should ask and at the same time give thanks that we have already received.

For healing affirm:

I give thanks for health and perfection, and they appear as wholeness of mind and body.

The Power of Gratitude

IT HAS NOT BEEN the habit of the majority of the human race to think of gratitude as a generator of power. To most of us it suggests a warm, pleasant feeling occasioned by benefits received and an admirable quality to do or accomplish. What, we ask, can gratitude do or accomplish? Yet behind it is spiritual law, and in all spiritual law is energy that will work for us when we apply it rightly.

Gratitude is a composite of seeing and feeling, of seeing good and of feeling a corresponding reaction at the heart or love center. Seeing good is God's way of seeing. It is creative and brings good into manifestation. The intellect may recognize a thing as good without there being a response at the heart. This, properly speaking, is not gratitude, for which the love reaction is necessary.

One definition of gratitude given by the dictionary is, "A sense of appreciation of favors received." Appreciation implies a nice sense of values; therefore, true gratitude has a nice sense of values, is born of the spirit behind the gift. This true gratitude takes no account of the outer value of the gift but of the love that prompts it, and it responds in kind. "And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward." His reward will be that of a disciple, and we have only to read the many promises of Jesus to know the reward of those who

walk in His footsteps. Likewise, the one who is grateful for the cup of cold water is raised to the plane of thought of him who gave it. He is seeing on the spiritual plane, because he is judging the gift by its spiritual value; and as love is awakened in him in response to the love in the gift, he is filled with the creative forces of wisdom (seeing good) and love, and sets into action the law that increases his good, the law that attracts to him more and more of good.

On the physical or outer plane we see the results of ingratitude, and we can hardly fail to note how ungrateful persons close the channels to further benefits. On the other hand, I have known persons to come up from poverty to comparative affluence as a result of praising and blessing everything done for them, the persons who performed these deeds, as well as every smallest gift or kind word or smile.

One who knows the law does not give for the sake of the gratitude he may receive. "How sharper than a serpent's tooth it is to have a thankless child," wrote Shakespeare. Most of us are sufficiently human to feel a slight pang when our best efforts for others are unappreciated by them; though if we are truly enlightened, we know that love is its own reward and that if the one on whom it is bestowed fails to appreciate it, it is a healing, enriching, attractive force that brings its own good.

Again Shakespeare wrote, "Rich gifts wax poor when givers prove unkind." There are many reasons for giving. Sometimes we give grudgingly from a sense of duty or to get our name in the paper and seem important, thus inflating our ego. In each

instance the reward is in kind and corresponds to the intent put into our act. But it is not the reward of a disciple, nor does the one on whom it is bestowed usually feel that it calls for his gratitude. Most of us may recall rich gifts that left us somewhat cold. However, if we are spiritually wise, we shall be grateful to God for everything that comes into our life, knowing that He is the real bestower of all good gifts and the source of our supply. So we see God behind everything even though the person giving may be lacking in the right spirit. On this higher plane of thought we give as unto the Lord regardless of personality and we receive as from the Lord regardless of the agent or channel.

Through seeing good and meditating on it and responding at the love center, power and spiritual energy are generated. To make good effective in our life and a blessing to others we must release it. In hoarding it we close the channels to richer benefits and prevent its action in substance; hence, it does not bring a substantial increase. Praise is the natural expression of gratitude, the means whereby we release the spiritual power and energy engendered thereby. In praise—the result of seeing good—we pour forth the forces of joy, gladness, and good will that affect all with whom we come in contact, and we set in motion a magnetic current that carries a blessing to all and brings one back on the flood tide.

Gratitude in its higher aspect belongs to God. When we recognize Him as the source of all good, when we see ourselves as sons of God, children and heirs of the Most High, and know our real gifts to be spiritual gifts, then we react to this seeing good,

this absolute good, and pour forth in response to it all the love of our being, giving as we receive. Our gratitude is raised to the nth degree and the power of the Lord is upon us.

True praise, likewise, belongs to God. We cultivate and reach this higher gratitude, however, by praising now everything we contact in everyday life. We can find good everywhere, for God, the source of all good, is omnipresent. Let us give thanks that God is expressing Himself in varying degree in all things. Let us form the habit of seeing good, nor confine our praise to the manifest world. Let us praise and give thanks for the good in the invisible that has not yet been manifested for us.

So on the ladder of praise we may climb to the higher gratitude, the high state of seeing and feeling absolute good. So may we know that the Father hath given us "all power . . . in heaven and in earth." So may we bring forth all good into manifestation.
—*Margaret P. Willey*

PRAYER FOR WORLD PEACE

In the name of the Lord Jesus Christ we pray for and decree a permanent peace, uniting all the nations of the earth in a league of justice and righteousness, in which the life, liberty, and love of God shall be paramount.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind, and Truth will convince you. Bible text is taken from the American Standard Version of the Bible. Lessons are developed from outlines prepared and copyrighted by the International Council of Religious Education; both are used by permission.

Lesson 5, November 1, 1959

UNITY SUBJECT—*Spiritual Unity.*

INTERNATIONAL SUBJECT—*Christian Fellowship in Action.*—Acts 4:32-37; 5:12-16.

32. And the multitude of them that believed were of one heart and soul: and not one *of them* said that aught of the things which he possessed was his own; but they had all things common.

33. And with great power gave the apostles their witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34. For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35. And laid them at the apostles' feet: and distribution was made unto each, according as any one had need.

36. And Joseph, who by the apostles was surnamed Barnabas (which is, being interpreted, Son of exhortation), a Levite, a man of Cyprus by race,

37. Having a field, sold it, and brought the money and laid it at the apostles' feet.

12. And by the hands of the apostles were many signs and wonders wrought among the people: and they were all with one accord in Solomon's porch.

13. But of the rest durst no man join himself to them:

howbeit the people magnified them;

14. And believers were the more added to the Lord, multitudes both of men and women:

15. Insomuch that they even carried out the sick into the streets, and laid them on beds and couches, that, as Peter came by, at the least his shadow might overshadow some one of them.

16. And there also came together the multitude from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits: and they were healed every one.

GOLDEN TEXT—*The multitude of them that believed were of one heart and soul: and not one* of them *said that aught of the things which he possessed was his own; but they had all things common.*—Acts 4:32.

SILENT PRAYER—*Divine love unifies Spirit, soul, and body in I AM, the Christ in me.*

The central idea of our lesson today is spiritual unity. This unity has its mainspring in enthusiasm and unselfish love. Divine love, when it enters into the consciousness of those who accept Christ with their whole heart, brings about a oneness of soul and spirit, a co-operation, and a genuine, unselfish love and good will that can be attained in no other way.

When we really perceive the power and the value of the Christ Truth and permit the Christ Spirit to take possession of our very life, outer things seem of little worth. When we first make a faithful attempt to live in the light of Truth, however, we are likely to go to extremes. We may undertake tasks that we cannot finish until after we have achieved further spiritual progress. During the first great

rush of Spirit into the consciousness, we are likely to think that we have already entered or are about to enter into the fullness of the kingdom, and that we can therefore accomplish any undertaking that appeals to us as ideal. At this period of our unfoldment it is easy for us to follow the apostles and those who accepted Christ through the apostles' teaching.

Wisdom is needed in teachers of Truth, as well as in their pupils. The Scripture lesson is no doubt prophetic of the time when God's people will have so far overcome personal selfishness that they will not take advantage of one another under any circumstance. Few seem to have reached that stage as yet. However, we are assured that the fullness of all good is at hand, and the outer fulfillment of that good will take place in due time.

Before goods can successfully be held in common men must understand the truth that God is one and must desire earnestly to realize their part in the divine oneness. Otherwise, communism, however acceptable its beginnings, will remain what it is today, a form of social organization in which revolution, violence, want, propaganda, and opportunism are counted justifiable. If the communists believed also in God as the first basic truth of life worth holding in common, instead of branding religion as an opiate, they could be "of one heart and soul" with divine purpose. If they truly resolve, "Let us not love in word, neither with the tongue; but in deed and truth," they must in due time work out their salvation, for that way parallels the way of the Christ, the Truth, and the life.

Each one must consciously establish Truth in his own mind before he can make it operative in his outer affairs. The inner application and assimilation of Truth must precede its outer manifestation. As we progress in our overcoming, we become more and more conscious of spiritual abundance as an abiding reality in our life. Thus we are able to give more and more freely to the support of God's work without experiencing fear or lack of any kind because of our giving.

The lesson of unselfish generosity is one that it has taken mankind centuries to learn. It is not yet learned; it is still a lesson. Paul found it imperative to urge the early Christians to make generous donations to the support of workers. He reminded them of the law that unless they gave they could not receive. He stressed also the importance of cheerfulness in giving. The church has long considered giving a necessity because of those who receive. We are learning that the chief benefit in giving accrues to the giver. Each one must learn to give in the spirit of unselfish love and enthusiasm, before he can hope to receive in like manner or degree from the Giver of "every good gift and every perfect gift."

QUESTIONS

1. What is the central idea taught by this lesson?
2. What must take place before the principle contained in this lesson can be applied in its entirety in our outer affairs?
3. Who reaps the chief benefit from the exercise of generosity, the giver or the receiver?
4. Without understanding the truth of spiritual unity, can man successfully hold goods in common?

Lesson 6, November 8, 1959

UNITY SUBJECT—*Obedience to Divine Law.*

INTERNATIONAL SUBJECT—*We Must Obey God.* —Acts 5:27-42.

27. And when they had brought them, they set them before the council. And the high priest asked them,

28. Saying, We strictly charged you not to teach in this name: and behold, ye have filled Jerusalem with your teaching, and intend to bring this man's blood upon us.

29. But Peter and the apostles answered and said, We must obey God rather than men.

30. The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree.

31. Him did God exalt with his right hand *to be* a Prince and a Saviour, to give repentance to Israel, and remission of sins.

32. And we are witnesses of these things; and *so is* the Holy Spirit, whom God hath given to them that obey him.

33. But they, when they heard this, were cut to the heart, and were minded to slay them.

34. But there stood up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in honor of all the people, and commanded to put the men forth a little while.

35. And he said unto them, Ye men of Israel, take heed to yourselves as touching these men, what ye are about to do.

36. For before these days rose up Theudas, giving himself out to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were dispersed, and came to nought.

37. After this man rose up Judas of Galilee in the days of the enrolment, and drew away *some of the* people after him: he also perished; and all, as many as obeyed him, were scattered abroad.

38. And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown:

39. But if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God.

40. And to him they agreed: and when they had called the apostles unto them, they beat them and charged them not to speak in the name of Jesus, and let them go.

41. They therefore departed from the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the Name.

42. And every day, in the temple and at home, they ceased not to teach and to preach Jesus *as* the Christ.

GOLDEN TEXT—*We must obey God rather than men.*—Acts 5:29.

SILENT PRAYER—*My conformity to Truth in thought and in act establishes a balance in my life and sets me free.*

Many conflicts take place in the mind between old and new lines of thought. The new encroaches on the old and occupies its field as teacher and leader. There is reaction again and again, and sometimes a person is tempted to think that it would be best to crush out entirely the revolutionary truths that are making such powerful headway in the consciousness. Some persons are too cautious to become real Christians. They dare not let go the teachings of their forefathers, for fear that they may be led into some heresy and lose their chance of getting into heaven.

However, if we give a leading thought of good a chance to express itself we shall find it, even among our most conservative pharisee thoughts, a

leader that advocates common sense and reason. This leader is typified by Gamaliel, "a doctor of the law," who advocates that Truth be tested by its fruits.

Prejudice and bigotry often blind us to the real merit of a new thought. There is in everyone a spirit of fairness that will give every idea a chance to prove itself. "If this counsel or this work be of men, it will be overthrown: but if it is of God, ye will not be able to overthrow them." This is the conclusion of every well-balanced mind, and we should listen to every doctrine with this good judgment.

It does not follow that we should indorse a new doctrine when we are merely tolerant of it. We should listen to the testimony and weigh it, as a good judge would do. If we cannot accept it we need not condemn it; we can put it on its merits and let it work out its own salvation.

This lesson also teaches the persistence and courage, the fearlessness and boldness, of faith that is well established in one's consciousness. Peter represents faith, and we see him here taking the lead in testifying boldly in behalf of the Jesus Christ gospel and doctrine. In the face of bitter opposition and persecution, he no longer wavers. What a blessed thing it is to us to bring into expression a faith like this. It will carry us through any seeming difficulty to victory. Especially is this the case if the other faculties of mind are also aligned with Truth and stand with faith. The other apostles were with Peter in holding up the Christ teaching before the high priest and the elders of the Jews. These two classes signify our outer formal religious thoughts

that cling tenaciously to old ideas and beliefs and fight anything new and different in the matter of religion.

The Christian world is slowly learning that in his evolution man must progress in his religious views as well as in seemingly material or outer ways. Man has always had his own conception of God. As he grows in understanding along other lines, his conception of God naturally changes, must change. God never changes, but man changes, and only as he comes nearer to the standard of the man whom God created in His own image and likeness can man comprehend the ideal man or his Creator.

We shall progress without inharmonious experiences only as we learn not to let opposing thoughts arise in us when some new and perhaps strange doctrine is presented to us. As has been stated before in our interpretation of this lesson, we need not indorse a new doctrine at once, but we should weigh it prayerfully and without prejudice, and should ask the Holy Spirit for light regarding it. As a result, we may perhaps be assured in our own mind that it is not the thing for us at all. After bringing our best judgment and highest spiritual understanding to bear on it, we may not consider it a safe doctrine or in line with Truth. But even so, we should not fight it and in that way build up an adverse thought—an adversary—within ourselves, to our detriment. If we cannot accept a doctrine or a religious teaching as true, we should place it definitely in the light and power of Spirit, and be fully assured that in time it will be evaluated correctly. Perhaps it will be dissolved from the mind of the

race entirely or it may be established either temporarily or permanently. If it is established permanently, we shall perceive the truth of it after we have grown a little more.

QUESTIONS

1. What often binds us to the real merit of new thoughts that are presented to us either from within or without? What will give every idea a chance to prove itself?
2. Give the teaching of this lesson regarding faith.
3. Must man progress in his religious views? How can he progress without inharmonious experiences?
4. What should we do with regard to a religious teaching that we cannot accept as Truth even after prayerful investigation and thought? Why should we not fight it?

Lesson 7, November 15, 1959

UNITY SUBJECT—*Zeal without Wisdom.*

INTERNATIONAL SUBJECT—*The Cost of Convictions.*
—Acts 6:8-15; 7:54-60.

8. And Stephen, full of grace and power, wrought great wonders and signs among the people.

9. But there arose certain of them that were of the synagogue called *the synagogue* of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them of Cilicia and Asia, disputing with Stephen.

10. And they were not able to withstand the wisdom and the Spirit by which he spake.

11. Then they suborned men, who said, We have heard him speak blasphemous words against Moses, and *against* God.

12. And they stirred up the people, and the elders, and the scribes, and came upon him, and seized him, and brought him into the council,

13. And set up false witnesses, who said, This man ceaseth not to speak words against this holy place, and the law:

14. For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered unto us.

15. And all that sat in the council, fastening their eyes on him, saw his face as it had been the face of an angel.

54. Now when they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

55. But he, being full of the Holy Spirit, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57. But they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord;

58. And they cast him out of the city, and stoned him: and the witnesses laid down their garments at the feet of a young man named Saul.

59. And they stoned Stephen, calling upon *the Lord,* and saying, Lord Jesus, receive my spirit.

60. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

GOLDEN TEXT—*Be thou faithful unto death, and I will give thee the crown of life.*—Rev. 2:10.

SILENT PRAYER—*I give myself to divine wisdom, and seek to express it before I develop zeal.*

Zeal is a faculty that sometimes becomes active in a person's mind before he has had time to develop either wisdom or understanding. Whereas zeal should be one of the last faculties to receive our conscious development, it often comes immediately after our active faith has been aroused. When it is

combined with intellectual reasoning and the desire to convert others to our way of thinking, zeal may cause argument and contention, which in their turn lead to hatred and dissension.

Some people are prone to argue. When they first learn of Truth they are insistent in their attempts to induce others to see things as they see them. After they have learned something of the law of love, wisdom, and true justice, the desire to argue leaves them, and they are content to let others learn by example, which is the best possible argument. Wordy argument tends to antagonize, stirs up opposition and persecution instead of faith. To do the good that we desire, we must combine wisdom with zeal, and love with both, for love is the disarming faculty that makes people receptive to what we have to say.

The name *Stephen* means "crowned." The name is of Greek origin and symbolizes the head, which is the principal seat of intelligence in the body. The head is the seat of reason, and the man of highly developed intellect who receives the baptism of the Holy Spirit becomes first aware of its quickening power in that part of his nature which has been most active—his intellectual powers. Such a person sees so clearly the logic of reasonableness of spiritual Truth that unless he has already learned by experience the way of true love and wisdom, he will be tempted to use argument to convince or convert all who question him or anyone who will even listen to him.

Our arguments may be so clear and incontrovertible in the cause of Truth that our hearers cannot deny them. But this is not the way to con-

vert them to our way of thinking. Rather, our insistence may arouse opposition in those who hear us, and may also arouse in our mind doubts of our position, as though we were going too far in spiritualizing our thought and its environment. We make a mistake when we try to convert others by proving to them the error of their way of thinking or living. The beauty of Truth is its chief appeal, not the emphasis on the error of previous beliefs. Stephen pointed out that the Jews had always rejected their great men and their spiritual leaders. His reasoning that the same thing had taken place again in their rejection of Jesus only infuriated them, and he paid for his temerity with his life.

When argument was no longer possible, Stephen tried the way of love and forgiveness, but it was then too late. When passions are inflamed, the mob gives no heed to either love or forgiveness. Stephen's prayer, "Lord, lay not this sin to their charge," is at once an avowal of his mistaken zeal and an expression of full forgiveness of his opposers.

By turning our thoughts to God in the beginning, we can make peace before we arouse strife and discord. "Agree with thine adversary quickly" is a commandment that can be kept by everyone who learns to think and speak in terms of the Christ Mind.

QUESTIONS

1. Should zeal be among the first faculties developed? Give reasons for your answer.
2. What argument is the most convincing and the most irrefutable?
3. What faculty can we use to insure receptivity in those to whom we speak?

4. How does the person of highly developed intellect first show the influence of the Holy Spirit?
5. Can we convert others by proving that they are in error?
6. How can we agree with our adversary quickly without surrendering our sincerity?

Lesson 8, November 22, 1959

UNITY SUBJECT—*Expressing Our Best Self.*

INTERNATIONAL SUBJECT—*Are You an Evangelist?*
—Acts 8:4-6, 26-38.

4. They therefore that were scattered abroad went about preaching the word.
5. And Philip went down to the city of Samaria, and proclaimed unto them the Christ.
6. And the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did.

26. But an angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert.
27. And he arose and went: and behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem to worship;
28. And he was returning and sitting in his chariot, and was reading the prophet Isaiah.
29. And the Spirit said unto Philip, Go near, and join thyself to this chariot.
30. And Philip ran to him, and heard him reading Isaiah the prophet, and said, Understandest thou what thou readest?
31. And he said, How can I, except some one shall guide me? And he besought Philip to come up and sit with him.

32. Now the passage of the scripture which he was reading was this,

He was led as a sheep to the slaughter;
And as a lamb before his shearer is dumb,
So he openeth not his mouth:

33. In his humiliation his judgment was taken away:
His generation who shall declare?
For his life is taken from the earth.

34. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other?

35. And Philip opened his mouth, and beginning from this scripture, preached unto him Jesus.

36. And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, *here is* water; what doth hinder me to be baptized?

38. And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him.

GOLDEN TEXT—*As the Father hath sent me, even so send I you.*—John 20:21.

SILENT PRAYER—*In all my ways I acknowledge the Christ Mind as the guiding light of my consciousness.*

An overwhelming conviction that a certain course is the right one for us to take may be said to be "an angel of the Lord" speaking to us. Such a conviction came to Philip before he went down into the southern desert. Without knowing why, he felt that he must go. To act on impulse leads often to dire results, for impulse that is not under the control of the higher Mind of Spirit is a dangerous guide. But to be led by the Spirit of God is not the work of impulse. It is instinctive wisdom awakening to conscious action in us.

The world is athirst for power. Nations strive to gain it by force of arms. Statesmen plan or scheme to compass it by a matching of wits across conference tables. Power is a much-desired prize, pursued sometimes without regard to cost. Yet power is available to all, for its source is exhaustless. No nation or group of nations need covet power. Equilibrium is what is needed. Knowledge is power, and to have power to control a situation we must know the various factors that enter into it and be able to analyze them in the light of Truth. We must be able to interpret them in terms of life.

Two forms of power suggest themselves for study; namely, power over others or over external circumstances, and power over oneself, more properly self-dominion and mastery. The latter is the more important of the two. In achieving it two factors are important. Our ability to act according to our reasoned judgment and desire is one. The second is a negative force, apparently acting outside us, that seems to hinder us. Before we can assert our full dominion we must deny this force place in our consciousness and so do away with it completely.

Denial is symbolized by baptism. When we aspire to realize our I AM perfection and power (the Christ), we see at once that we must first get rid of the accumulated result of years of negative thinking. In Acts 8:36, we read, "Behold, *here is* water; what doth hinder me to be baptized?" This question everyone of us may well ask himself. What hinders us from "denying out" of our mind and so out of our life the things that prevent us from expressing our true nature? As we do this we solve our own

power problems.

As a ruling influence in our life only the Christ power is safe. We may permit this power to act through us without reserve. All else we must tame and train to do our bidding. "Arise, and go." Perfect co-ordination of desire and will in the higher ranges of being means that we rule ourselves, an essential to our development more indispensable than any authority over others in an external sense.

The darkened material and physical thought in which a person functions before the light of Truth dawns on him holds him enslaved to habit, the habit of blindly following beaten paths. The eunuch, who had gone to Jerusalem to worship, was reading a passage of deep spiritual import on his way back to Ethiopia, but his sojourn in Jerusalem and his worship there had given him no insight into its meaning.

As we deny the power of the material and the physical to obstruct our realization of freedom, we begin to see the power of the Christ alone in our life. "Philip . . . beginning from this scripture, preached unto him Jesus." We come to our full powers through the right understanding and proper estimate of our I AM identity. Philip would doubtless have preached Christ Jesus to the eunuch regardless of the scripture the latter might have been reading, for Christ or the perfect I AM idea in expression is the starting point of all right understanding of Truth. It is the Christ that we need to interpret aright to ourselves.

QUESTIONS

1. What is the "angel of the Lord" that speaks to us?

2. What is the difference between impulse and divine guidance? How can we be sure what we are following?
3. Is it necessary for us to strive for power? What reasons do you have for your answer?
4. How is power to control a situation gained?
5. What can we profitably put out of our life through denial?
6. Does the Christ Spirit give us power to rule over our own spirit?

Lesson 9, November 29, 1959

UNITY SUBJECT—*Following the Light.*

INTERNATIONAL SUBJECT—*Confronted by Christ.* —Acts 9:1-9.

1. But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest,
2. And asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem.
3. And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven:
4. And he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?
5. And he said, Who art thou, Lord? And he *said,* I am Jesus whom thou persecutest:
6. But rise, and enter into the city, and it shall be told thee what thou must do.
7. And the men that journeyed with him stood speechless, hearing the voice, but beholding no man.
8. And Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus.
9. And he was three days without sight, and did neither eat nor drink.

GOLDEN TEXT—*In none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.* —Acts 4:12.

SILENT PRAYER—*Because I am obedient to the heavenly vision, the eyes of my spiritual understanding are opened.*

Some persons are so constituted that they view life and its issues with coolness and detachment. Others enter into it with zest, and play their part in the life of their time with zeal and enthusiasm. Saul belongs to the latter class. He was instinctively a man with a cause. Trained in the faith of his Hebrew fathers, he threw himself with all the fervor of his intense young manhood into upholding the convictions of that faith and keeping its traditions intact. Then converted to the belief that Jesus had indeed risen from the dead, he made a complete about-face and throughout the rest of his long life devoted himself with equal zeal to the spreading of the gospel of the Christ among both Jews and Gentiles. In an unusual degree he exemplified his own saying, "It is good to be zealously sought in a good matter at all times," and his judgment of what was good, when once it was clearly presented to him, was unerring.

Saul represents the will, which oftener perhaps than any other faculty needs enlightening. The will, like zeal for God, may be "not according to knowledge." Both need to be joined with understanding to make them effective in the cause of Truth. In the sight of judge and jury, "ignorance of the law ex-

cuses no man," and neither does ignorance excuse ill will in the sight of God, else all would plead it in extenuation of stubbornness and other lapses from the law of love, kindliness, and good will.

Saul was an intellectual with an intensely active mind. Damascus, the name of the city to which he had requested to be sent with letters to the synagogues, means "activity, alertness," in respect to trade or possessions. The unconverted intellect can stir up endless strife and unleash warring thoughts and conditions until the whole life is involved in controversy, and contention becomes the order of the day.

When love of the Christ enters the heart and the inspiration of Truth clarifies the intellect, the will becomes one with the divine will, that is, good will.

Such a transformation may take place suddenly, as it apparently did in Saul's case, or it may be a gradual growth in persons whose nature is less intense than his. It is quite possible that Saul's conversion came in answer to the prayers of the Damascus Christians, who knew his reputation as a persecutor of their faith and were aware of his coming. They doubtless prayed earnestly to be delivered from him, and the most complete deliverance possible was brought about by his conversion. There is safety as well as strength in unity of faith.

The conversion of Saul is an example of the opening of the higher self to a great flood of spiritual force, which for a time seems to inundate both soul and body. This deluge occurs in degree in every conversion, but its effect upon the senses is usually less intense than it was in Saul's case. This

outpouring of spiritual light is the descent into outer consciousness of thoughts about spiritual things after these spiritual thoughts have accumulated in the superconsciousness, as electricity concentrates its force in the higher realms of the earth, to be turned loose suddenly in the lightning's flash.

Jesus is still in our midst, pouring out His Spirit into chosen vessels. Today the disciples of Jesus who believe in the presence and the power of the Holy Spirit and who are obedient and receptive to it are everywhere receiving the light of Spirit, sometimes in visions and dreams, often by direct inspiration. Thus they are being drawn together, and are helping one another to recover from the inharmonies of the sense life.

It is not necessary to have the light of Truth come in so blinding a flood as it came to Saul. His was an unusual case, and his experience, like his religious zeal, was very forceful. Your enlightenment may come gradually as a new state of mind and body.

QUESTIONS

1. What faculty in Saul was outstanding in the expression of his religious faith?
2. What faculty does Saul represent, and why does this faculty need to be enlightened?
3. Is ill will transformed into good will suddenly, or is the change a gradual one?
4. Are experiences such as Saul's common today? Are they often as intense as was Saul's experience?

Now the heart is so full that a drop overfills it,
We are happy now because God wills it.

—LOWELL

TO HELP SPEED YOUR UNITY CHRISTMAS ORDERS

1. Mail your order NOW. (During the busy Christmas season several weeks are required for an order to be filled and reach its destination.)

2. Give the COMPLETE NAME AND ADDRESS of EACH person to whom you wish literature sent.

3. Be sure to NAME THE MAGAZINE OR BOOK you wish sent to each person.

By following these suggestions and blessing each order you send you will help us to give you prompt service. THANK YOU.

Silent UNITY

I give thanks for divine wisdom. I listen and am alert to its guidance. My way is made clear.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offering of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED...

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

A FEW MONTHS AGO I wrote for prayers for healing of an eye condition. Since that time my eyes have been stronger and the inflamation has entirely disappeared. Now I can read and use my eyes without tiring or discomfort. I thank you for your prayers, and may God Bless you.—*Mrs. E.M.S., California.*

I CAN'T BEGIN TO TELL you what your prayers have meant to me. I wrote you a few weeks ago asking your prayers for a condition that had existed for some time in my knee. Recently, I have been doing some extra work that called for quite a bit of walking and lifting of heavy objects.

In the past I had tried to avoid doing this kind of work; but last week I did the work, knowing that God had given me that knee to use. At the end of the first day's work I found that my knee felt better than it had for a long time.

The next day I worked even harder, and that night I fell asleep in my chair, with my feet on an ottoman. My foot slipped off the ottoman while I was asleep, and I awakened with a start, realizing

that there was no pain. I am so very, very grateful for your love and prayers. I thank God and Silent Unity for my healing.

May God prosper you in bringing Truth to a waiting world.—*Mrs. R.B.F., Texas.*

He Shall Have Abundance

I ASKED YOU TO SEND ME a prosperity bank, which you did. I am very happy to inclose check covering my subscriptions.

I am pleased to tell you my health is improved one hundred per cent and our affairs are beginning to improve immensely. The world is a different place since I started in earnest using your program.

I could never tell you all the many wonderful things that have happened since I started the bank drill. Truly they are miracles.—*Mrs. G.T., Michigan.*

Father, I Thank Thee

MAY I EXPRESS MY GRATITUDE for the beautiful demonstration of guidance for my son.

Several months ago I wrote asking for prayer to direct him as he applied for college entrance.

At first, and to his disappointment, he was advised to attend a junior college, but within a few weeks time, to our joy, he received his letter of admittance. The problem of housing is being unfolded too, and we know he will be in his proper place.

Please accept my thanks for this demonstration of your ever present help and love.—*S.F.H., California.*

e following ministers are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

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Easington Village—Thomas Merrington, 11 Sea View, Co Durham
Kingston-on-Thames—Robert Sikking, 7 Ashdown rd
Sunderland—T Merrington, Co Durham

Unity literature in French: ASTRA, 10 rue Rochambeau, Paris 9e, France; in Italian: Eva Panizi, 5 Corso Genova, Milano (328), Italy; in German: Käthe Blenkle, Deutschherrenstrasse 190, Bad Godesberg/Lannerdorf, British Zone; in Swedish & Finnish: Maija Broomberg, Tervasaari., Finland; W A DaSilva, Caixa 1340, Sao Paulo, Brazil (*Daily Word* in Portuguese)

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.

NITY BOOKS of Note

N
NTERPRETATION

he Revealing Word—This *newest* Unity book is a llection of Charles Fillmore's metaphysical inter-etations of words and phrases that we use in our eryday lives, as well as many Biblical terms. It is ranged like a dictionary so that any word may be und easily and quickly, and it contains some 1200 tries, such as: *affirmation, denial, abundance, lack, alth,* and *Holy Communion.*

Many words have several entries, in order to give e comprehensive interpretation. An invaluable urce of information for the serious Truth student, *he Revealing Word* is also especially adapted to editation. It is priced at $3 a copy.

etaphysical Bible Dictionary—This first book of harles Fillmore's interpretations is a comprehensive ctionary of the meaning of Biblical names of per-ns and places. The syllabification and pronuncia-on of each word is given, together with the defini-on traced back to its root and the metaphysical in-rpretation according to the Unity teachings. Years research and preparation went into its publication, d it throws new light on scriptural passages that eviously seemed vague. Containing 706 pages of en-ghtening definitions, it is approximately 7 by 10 ches in size and is bound in rich brown Keratol. he *Metaphysical Bible Dictionary* is priced at $5 a py.

UNITY BOOKS

For Beginners in Truth

- Beginning Again
- Be!
- Doctor Houston Speaking — *German, English,* each
- Favorite Unity Radio Talks
- God a Present Help
- God Is the Answer — *Dutch, English,* each
- Great Physician, The — *English, Spanish,* each
- How I Used Truth — *German, English, Greek, Swedish,* each
- How to Let God Help You — *English, Greek, Spanish,* each
- Lessons in Truth — *English, Japanese, Swedish, German, Italian, Spanish, Russian, French, Dutch, Greek,* each
- More Wonderful You, A
- Myrtle Fillmore's Healing Letters
- New Ways to Solve Old Problems
- Peace Begins at Home
- Practical Christianity for You
- Prove Me Now
- Special Methods for Attaining Spiritual Mastery
- Story of Unity, The
- Things to Be Remembered
- Unity's Seventy Years of Faith and Works
- Unity Vegetarian Cookbook
- Whatsoever Ye Shall Ask
- You and Your Child

For Healing

- Christian Healing — *German, English,* each
- Divine Remedies
- Jesus Christ Heals
- Truth Ideas of an M.D. — *Italian, German, English,* each
- You Can Be Healed — *Swedish, English,* each

For Prosperity

- Both Riches and Honor — *French, English,* each
- Prayer in the Market Place
- Prosperity
- Prosperity's Ten Commandments
- Working with God — *German, English,* each

For Inspiration

- Best-Loved Unity Poems
- Be of Good Courage
- God Never Fails
- Household of Faith, The
- Lovingly in the Hands of the Father
- Mightier than Circumstance
- Prayer Changes Things
- Sunlit Way, The

For Devotion

- Effectual Prayer
- Holy Bible, American Standard Version
- Keep a True Lent

For Advanced Study

- Atom-Smashing Power of Mind
- Christ Enthroned in Man
- Have We Lived Before?
- Know Thyself
- Let There Be Light
- Metaphysical Bible Dictionary
- Mysteries of Genesis
- Mysteries of John
- Revealing Word, The
- Selected Studies
- Talks on Truth
- Teach Us to Pray — *French, English,* each
- Twelve Powers of Man, The
- What Are You?
- Your Hope of Glory

For Children

- Adventures of the Seven Spartans
- Barky's New Home
- Barky and His Friends
- Jet's Adventures
- Jet and the New Country
- Jet's Choice
- Story of Jesus, The

NEWS from UNITY

wo Gifts for the ible Student

t There Be Light—This xtbook by Elizabeth Sand urner, a Unity writer and acher especially known and ved for her work and study Bible interpretation, will of immense help to the rious Bible student. *Let here Be Light* gives high ghts on the spiritual mean- g of names and events in e Old Testament, and some the chapters included e: "Allegories of Genesis," he Judges and Samuel," rophets of the Seventh Cen- y B.C.," and "Prophets of e Exile." A large-size book ntaining more than 300 ges, it is priced at $3 a py.

our Hope of Glory—In is powerful book, which as introduced just this year, rs. Turner sheds new light the New Testament. The tire book is rich in material based on the four Gospels, interpreting the life and teachings of Jesus. A valuable addition to any Truth library, *Your Hope of Glory* is a wonderful aid for Correspondence School students, Training School classes, or Unity center study-course classes. Completely indexed; 280 pages; price, $3.

A Songbook You Will Enjoy

The book *Unity Song Selections* is a gift that the entire family can enjoy, for it includes songs with Truth words plus all the favorite Christmas carols, as well as hymns for Thanksgiving, Easter, patriotic holidays, and many other occasions. Most of your favorite and well-known hymns are among the 309 songs in this book. Bound in dark-green Keratol, *Unity Song Selections* is $2 a copy.

Light a Candle for the Blind

Persons without physical sight are cut off from many of the joys of Christmas that you experience. But you can help them learn what Christmas really means by making it possible for Unity's Braille literature to be put into their "seeing hands." A man in Illinois writes:

"I am one of the more fortunate blind people of this city, for I am able to read Braille and I do receive *Daily Word* through your good graces. I am indeed thankful, and love to read its gem-laden pages sparkling with the teachings of Jesus. I receive so much comfort and tranquil rest from it that it would take days to tell you."

The Unity publications in Braille are: *Wee Wisdom* magazine for children, and *Progress* magazine for teenagers, in Grade 2 Braille; for adults, in Grade 1½ Braille, the magazine *Daily Word* and the books *Lessons in Truth* and *Finding the Christ*.

No charge is ever made for Unity's Braille literature, as this service is made possible by the love offerings of friends who wish to help the blind in this way. If you would like to send a Christmas gift to some blind person, address your offering to the Braille Fund, Unity School, Lee's Summit, Missouri.

Postage Paid an Important Saving

The cost of a few cents for mailing a Unity book or magazine does not appear to be much. And yet, when you consider that Unity mails some two million magazines each month, and something like 31 million pieces of mail a year, the mailing cost amounts to a considerable sum. There is, of course, the expense of wrapping and handling the books and magazines that are mailed, as well.

Unity's policy is to absorb this mailing cost rather than add it to the price of the literature. Even on publications sent to foreign countries, no amount is added for postage, although the cost of sending them is higher than domestic postage.

This is another of the services that Unity takes pleasure in performing for you and the many other wonderful friends who read and enjoy our literature. It is our sincere prayer that each book, magazine, pamphlet, or card that goes out will give those who read it just the help and

spiration they need, and
ır richest blessings go with
ery piece of mail that we
nd out.

hree Unity Records
r Christmas

Any of the three Unity
cords will make welcome
fts for your friends:
Come Ye Apart Awhile"—
ay Rowland, director of
lent Unity, recorded this
laxation drill in response
popular request. It has
ought relief from worry
d tension to hundreds of
ousands of men and wom-
. One side gives her step-
-step relaxation exercises,
d the other offers clear di-
ctions for realizing the
rist power in your life. A
inted book of the text is
cluded so that you may
llow along with the drill.
ng-playing, unbreakable
nylite, 10-inch size, play-
g at 33-⅓ r.p.m., this
cord is $3.

onsecration of the Room
The voices of both Charles
d Myrtle Fillmore, the
unders of Unity, are on
is record. Charles Fillmore
ads a stirring blessing based
"The Consecration of the
oom" on one side, while on
e other Myrtle Fillmore
eats an comments on "The
ayer of Faith." Unbreak-
able Vinylite, 10-inch size,
78 r.p.m. Price, $1.50.

The Lord's Prayer—On one
side of this record Charles
Fillmore repeats the Lord's
Prayer; the reverse side bears
an organ solo of the Unity
Viewpoint theme song "God
Bless You Everyone," by
Carl Frangkiser. Unbreakable
Vinylite, 10-inch size, 78
r.p.m. Price, $1.50.

Coming in December UNITY

Are you facing a difficulty in your life that seems to be testing your faith in God?

"If so," assures Mary L. Kupferle, "then you are ready for a new development of power. You are ready to develop a tremendous new 'yielding power,' the kind of power that will lead you into the peace, wholeness, success, and accomplishment you desire."

In her article "Yielding Power," which will appear in the December issue of UNITY, Mrs. Kupferle describes this power and explains clearly and simply how to use it in solving whatever difficulty may be troubling you now.

"The good that your heart feels is right and in divine order will come," she assures; "however, it will not come by force but through

the yielding of your being and your ways to God."

Be sure to read this important article next month, and to share it with friends who may also enjoy it as well.

Children's Books for Christmas

Any of Unity's books for children will make welcome Christmas gifts for the younger set:

Barky and His Friends, Barky's New Home—Two read-aloud books by Georgia Tucker Smith written in rhymed prose, that tell the captivating adventures of a little dog named Barky. Charming illustrations; for younger children. $2 each.

Jet's Adventures, Jet and the New Country, Jet's Choice—Three books by Bula Hahn about how a pioneer boy named Jet and his family journeyed west in a covered wagon and founded a new home. Illustrated; for older children. $2 each.

Adventures of the Seven Spartans—Exciting short stories by Lawrent Lee about a children's club and its members. Illustrated; for older children. Price, $2.

Teach Me to Pray, Thank You God—These two books by Bill and Bernard Martin will teach children how to pray. The first is for old children, the second fo younger children. Full-colo illustrations. $2 each.

The Story of Jesus—Fou teen vivid New Testamer stories by Aylesa Forsee. I lustrated; for older childre Price, $2.

Practical Christianity fo You—James E. Sweaney give immediate and practical hel for teen-agers in solving the special needs and problem today. Price, $2.

A Christmas Gift for the Homemaker

The fortunate homemake who receives a copy of th *Unity Vegetarian Cookboo* for Christmas will appreciat not only the many recipes fo tasty dishes but also the d luxe blue cover that lies fla or stands open on the counte when in use. In addition t more than 300 recipes, th *Unity Vegetarian Cookboo* includes photographs o Unity Village scenes, tabl blessings, advice on men planning, a table of dietar constituents, and an interes ing catalogue of herbs.

Many recipes are given fo specialties served in Unit Inn, over which visitors hav exclaimed and requested th recipes. The *Unity Vegetaria Cookbook* is $2 a copy.

Four Beautiful Books for Special Gifts

Unity's Seventy Years of Faith and Works (New)—A richly rewarding experience awaits anyone who reads this book. Its quality binding and fine paper point up the fascinating text about the many phases of Unity's work and how it has helped hundreds of thousands since it began. Color photographs of Unity today, and black-and-whites of yesterday. Price, $5.

The Unity Treasure Chest—A representative sampling of the best articles from Unity periodicals. Its 83 selections cover such subjects as prayer, health, prosperity, love, light, bereavement, children, and teen-agers, by such authors as Marcus Bach, Emmet Fox, the Fillmores, and many more. A biographical note about each author is given. Price, $4.95.

The Good Business Treasure Chest—A remarkable collection of articles from *Good Business* magazine for the business person. Seventy-five selections in all, by Wilferd A. Peterson, Ernest C. Wilson, Alexander Lake, Clinton E. Bernard, and others on such subjects as "Any Job You Want," "A Lesson in Salesmanship," and "The Truth About Debt." Price, $4.95.

The Household of Faith—Unity was founded on faith, for it was the faith of Myrtle Fillmore that led her and her husband Charles to heal themselves and countless others. This is the story of Unity told in refreshing narrative style by James Dillet Freeman. Also includes selected articles by Charles Fillmore. Rich binding, colorful dust jacket. Price, $5.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

GIVE UNITY BOOKS

To Fill a Special Need

$2 EACH

FOR HEALING—*Divine Remedies,* compiled by Theodosia De Witt Schobert. Specific healing treatments for more than 100 physical difficulties.

FOR ASSURANCE—*God Never Fails,* by Mary L. Kupferle. Step-by-step advice on solving daily problems through the help of your loving Father, God.

FOR DEMONSTRATION—*How I Used Truth,* by H. Emilie Cady. A powerful book outlining Dr. Cady's methods for successful living.

FOR A MAN—*Working with God,* by Gardner Hunting. Definite instructions for using God's help in your work, whatever and wherever it may be.

FOR PRAYER—*Effectual Prayer,* by Frances W. Foulks. Part One tells how to pray; Part Two gives 100 prayers for special needs.

FOR HARMONY—*Peace Begins at Home,* by Clara Beranger. How to set our own minds at peace and thereby establish peace in our homes and do our part toward helping to establish peace in the world.

FOR PROSPERITY—*Prayer in the Market Place,* a collection of popular articles from *Good Business* magazine. True-experience stories of how people have actually found prosperity through God's help.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

GIVE UNITY MAGAZINES FOR CHRISTMAS

Daily Word—This faithful friend and constant prayer companion brings a prayer, meditation, and Bible verse for each day plus short inspiring articles and poems. $2 a year.

Weekly Unity—Brings the good news of Truth each week in true-experience stories, articles, poems, a message from Silent Unity, a column by Lowell Fillmore. $2 a year.

Unity—Oldest of the Unity periodicals; includes 100 pages of Truth, in which Charles Fillmore's writings appear each month; full-color cover. $2 a year. (A handy gift order blank is inserted in this issue.)

Good Business—Helpful articles for successful living in the workaday world. True stories, quotations, feature departments. $2 a year.

Progress—A magazine to help young people learn the Truth way of solving their problems. Modern, illustrated, interesting. Action stories, pictures, special features. $2 a year.

Wee Wisdom—Truth ideas for children, conveyed through fascinating stories that appeal to both boys and girls. Also puzzles, songs, recipes, paper dolls, pictures to color, and many other exciting things to do. $2 a year.

SPECIAL INTRODUCTORY OFFER
(For all Unity Periodicals except *Wee Wisdom*)
Christmas Gifts to NEW Friends—$1 a Year

ORDER NOW, PAY LATER—Just ask for a Prosperity Bank with your order. Your order will be entered now, for Christmas delivery, and you have seven weeks to save the payment for it in the Prosperity Bank.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

Give UNITY as Your Blessing for Christmas

Christmas is an ideal time to send UNITY magazine to your friends. And by saving for it on the Prosperity Bank plan, you not only enrich the lives of others but you bless your own life as well. (See the special gift price offer in the front of this issue.) For seven weeks you deposit a coin in your Bank daily, bless it with the prayer that you receive, and seek to look to God as the source of your supply. Silent Unity prays with you for your success. At the end of the drill period the money you save may be used to pay for the subscriptions you have ordered. Your friends will receive their magazines in time for Christmas, and you have the seven-week drill period in which to save for them. Fill in and mail the coupon today for your Bank and complete instructions.

Unity School of Christianity, Lee's Summit, Mo.

----------(PLEASE PRINT ALL NAMES AND ADDRESSES)----------

Here is my order for three CHRISTMAS gift subscriptions for UNITY magazine and a Bank in which to save the $..... cost.

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

U-11-59

Unity's New Christmas Greeting Booklet

Looking at Christmas

Each year Unity friends look forward eagerly to the publication of the new Unity Christmas Greeting Booklet so that they may order a supply for their friends at Christmas.

This year's Christmas booklet is entitled *Looking at Christmas,* and its cover carries out this theme by showing, in full color, a picture of a charming little girl peeping out through a snow-covered window. It includes articles and poems of warmest Christmas inspiration, such as "The Story Teller," by Marguerite Nixon; "Faith in Santa Claus," by Myrtle Fillmore; and "Picture the Birth of the Christ Child," by Mary L. Kupferle.

The 1959 Christmas Booklet Assortment

Looking at Christmas (new)
The Christmas Spirit
God Bless Your Christmas
I Wish You Merry Christmas
Merry Christmas to You
Merry Christmas! Happy New Year!
A Christmas Letter
May Christmas Bless You

Unity Christmas Greeting Booklets provide the perfect way to send your good wishes to friends at Christmas. Pocket-sized, beautifully printed, with Christmas covers in full color, they contain volumes of inspiration packed into short, uplifting articles and poems. Order this assortment of 8 booklets for $1; or 8 copies of *Looking at Christmas* for $1; or make your own selection at 15 cents each, 8 for $1. Order yours today so that you will be sure to have them in plenty of time to mail to your friends before Christmas.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

Autumn

Marie Daerr

Autumn is a mark of God:
Wreath of smoke above a hill,
Copper coins of turning leaves,
Frost-etched mornings, crisp and still.

Autumn is His bounteous hand:
Squash and pumpkin, gold as sun;
Fat red apples, dusky grapes;
Harvest in and toiling done.

Autumn is the lovely proof,
Plain for every eye to see,
That the Father fills each need,
Wisely and eternally!